The Pastor

APRIL, 1955

The Pastor

DEDICATED TO THE MINISTER'S WORKSHOP

APRIL, 19

• VOLUME

• NUMBER

NEWMAN S. CRYER, Jr. • Editor

WALTER M. ALBRITTON, Jr. • Assistant Editor

LILLIAN O. WILSON,
Circulation Manager

ELIZABETH GRICE,
Secretary

CIRCUIT STAFF

PAUL ALBERY.. *Grand Rapids, Mich.*
JACK ANDERSON..... *Miami, Fla.*
CLARENCE F. AVEY..... *Athol, Mass.*
WARREN S. BAINBRIDGE..... *Boulder, Colo.*
CARL M. DAVIDSON *Lincoln, Neb.*
M. E. DORR ..... *Des Moines, Iowa*
K. MORGAN EDWARDS ..... *Pasadena, Calif.*
J. CLAUDE EVANS..... *Columbia, S. C.*
RAYMOND L. FRANKS.... *Forrest City, Ark.*
JOHN O. GROSS..... *Nashville, Tenn.*
ERLE HOWELL... *Seattle, Wash.*
JAMES W. LANTRIP..... *Nashville, Tenn.*
ROBERT CASPAR LINTNER.... *Verona, N. J.*
LAIRD V. LOVELAND..... *Denver, Colo.*
J. F. McLEOD, JR... *Clayton, Ala.*
CHARLES A. NOWLEN..... *Casper, Wyo.*
G. M. PHELPS..... *Greensboro, N. C.*
A. P. SHIRKEY.... *Washington, D. C.*
J. RICHARD SPANN..... *Nashville, Tenn.*
DALE E. STRONG..... *Perry, Iowa*
PRINCE A. TAYLOR, JR.... *New Orleans, La.*
W. GEORGE THORNTON ... *Falconer, N. Y.*
A. S. TURNIPSEED..... *Mobile, Ala.*
GEORGE A. WARMER, JR..... *Oakland, Calif.*
HAROLD B. WILLIAMS..... *Akron, Ohio*
ROBERT M. WILLIAMS *Washington, D. C.*
CARROLL A. WISE..... *Evanston, Ill.*
HAROLD I. WOOLARD .. *Grand Forks, N. D.*

LOVICK PIERCE &
J. EDGAR WASHABAUGH
Publishing Agents

THE COVER symbolizes a minister engaged in private devotions in his study. See "A Pastor Finds Time for God," by Murray A. Figg, page 2 of this issue. Photograph by Tim Harden, Nashville, Tennessee.

The Pastor's Life and Thought

Your Right to Say It—Letters to the Editor 1
A Pastor Finds Time for God—*Murray A. Figg* . . . . . .
Monday Morning—*Emory Stevens Bucke* . . . . . .
3. The Pastor at Work in His Parish—*C. Stanley Lowell* . . . .
A New Look at Evangelism—*J. Lester McGee* . . . . . .
2. The Cry for Social Justice—*Robert E. Fitch* . . . . . .

World Parish

Editorial—*Newman S. Cryer, Jr.* . . . . . .
Preview . . . . . .
Slants on the Secular—*John O. Gross* . . . . . .
Letter From a British Pastor—*John C. Bowmer* . . . . . .

The Pastor's Work

The Hero in Your Soul (Sermon)—*John W. McKelvey* . . . .
How an Organized Interview Helps in Premarital Counseling—*Willis C. Phelps* . . . . . .
Defining the Tasks of the Marriage Counselor—*Howard C. Busching* . . . . . .
Counselor's Workshop—*Earl H. Furgeson, Jack Anderson* . . .
1. What Happens When We Worship—*Stanley E. Emrich* . . .
Liturgical Question Box—*R. P. Marshall* . . . . . .
It Is Time We Considered a Sound Church Architecture—*Clarence Seidenspinner* . . . . . .
Growing in the Life of Prayer—*Josephine Z. Nichols* . . . . .
Harnessing the Ego—*James H. Jauncey* . . . . . .
Idea Forum . . . . . .

Books and Ideas

The Fountain . . . . . .
Browsing Through the Fiction—*Gerald Kennedy* . . . . . .
Reviews—*J. S. Bixler, Andrew W. Blackwood, Jr., Harry W. Campbell, J. Phillip Hyatt, Donald M. Maynard, Taylor E. Miller, Charles C. West* . . . . . .
Books Briefly Noted . . . . . .

THE PASTOR published monthly except August, at 815 Demonbreun Street, Nashville, Ten
The Methodist Publishing House. Address all communications to 810 Broadway, Nashville 2,
subscription price, $1.25 per year; single copies, 20 cents each. Entered as second-class Mail Mat
Nashville, Tenn.

Copyright, 1955, by Pierce and Washabaugh

Your Right to Say It

"BERTY OF THOUGHT IS THE LIGHT OF THE SOUL"—Voltaire

pline and Worship

OR: [With reference to Bishop Ivan olt's article, "The Book of Worship ie Book of Law," January, page 25] y amen to the idea of the General ence making the Discipline the of- book of the *law* and the Book of ip the official book of *worship* along es suggested.

act I rise to a point of personal privi- right now to express the hope that ecessary spade work can be done t the 1956 General Conference will ll primed to appoint a commission dy the matter and make a report of gs with recommendations to the 1960 al Conference.

ould be a big and exacting job, but to feel that our church leaders are d mature enough to measure up to it.

JOHN K. FINGER

gerties, N. Y.

s and Dislikes

ror: I want to express my appreci- for THE PASTOR, which seems to get and better.

e February issue has been read and d and outlined. A few letters have written to the various writers of es in appreciation for their stimulat- leas.

hink that George Hedley is a little on the Sarum liturgical color se- ce, in favor of the Western sequence, s article on "The Use of Liturgical s," so I called his attention to the ne by Katharine M. McClinton, *er Arrangement in the Church* (More- -Gorham, rev. ed. $2.25), in which ives the entire Sarum sequence, which not sound quite as complicated as y makes out.

e article by C. Stanley Lowell on the ter's work week echoes what the pas- f First Church, Des Moines, told the g pastors last fall in Des Moines— the minister must work sometimes y-two hours a day, seven days a , and practically neglect his family— the young pastors did not like!

e article on "Prayer Is Creative ce" is far better than the entire re- volume of the Religious Book Club, *covering Prayer*, by John L. Casteel ociation Press, $3.50). . . .

e Liturgical Question Box is very but I doubt whether the average congregation here in the Middle will ever go for robes, colors, and The antipathy toward all that is strong and deep rooted, in spite of rge Lutheran element present in most r churches here. . . .

CLARENCE L. OELFKE

st Methodist Church
ld, Iowa

Provocative and Entertaining

EDITOR: Thanks to the writer and to the editor for Emory Bucke's "Monday Morning." This feature has that rare combination—it is both provocative and highly entertaining! Hope it will continue to grace the pages of THE PASTOR for a long time.

WEBB B. GARRISON

Nashville, Tenn.

Too Much Literature

EDITOR: I'm very sorry. I enjoy THE PASTOR when I have time to read it. But there's just too much literature—if it could only be digested a bit, or reduced to fewer publications, or combined with the *Pastor's Journal* it would help. . . .

A. LLOYD ASP

Lake City, Minn.

Seek Data on Communism

EDITOR: We are preparing a study on communism and the churches. Material from all parts of the country on this subject would be useful and welcome.

Persons with information on any of the following three topics are invited to communicate with us at Union Theological Seminary, 3041 Broadway, New York 27, N. Y.

(1) Documented evidence of actual communist attempts to infiltrate the churches or make use of clergymen—Protestant, Catholic, Eastern Orthodox, or Jewish.

(2) Examples of false and irresponsible charges of communist influence on religion in America.

(3) General data on the Social Gospel as it relates to either or both of these topics.

RALPH LORD ROY
PAUL A. CARTER

Study on Communism and the Churches
New York, N. Y.

Church Music

EDITOR: Forty years of participation in many of the expressions of music, including choir work both in the bass section and as a director, have served to crystallize a few opinions into convictions in regards to the relationship between choir and anthem.

Singing only and always to the glory of God: this is basic; in fact, I take a dim view of the usefulness of those who join the choir to further a proposed career in music as a profession.

Rehearsal time, prefaced and concluded with prayer, and performance in the sanctuary under the consciousness of a divine vocation adds a dividend to the best human effort which lifts our offering above entertainment to the realms of edification; and this is the sole standard by which the choir's contribution can righteously be evaluated: namely, does it impel the worshiper to humbly and exultantly cry, "What a wonderful Savior is Jesus my Lord!"

Although many (perhaps most) of those part pieces labeled anthems are owned of heaven, dilemma arises when the local repertoire has become exhausted. In such a situation it is better to present a great hymn than an "average anthem." *The Methodist Hymnal* abounds in much great material that is unknown to the congregations as yet, and other hymns that are too difficult to sing without preparation.

"Still, still with Thee when purple morning breaketh" (tune, "Consolation," Mendelssohn, number 40) is illustrative of the former; "Ring out, wild bells, to the wild, wild sky" (number 537) is illustrative of the second type.

Among those "hymns that can pinch-hit for an anthem" could be included: "All hail the power of Jesus' name!" (using the third tune, "Diadem," number 164); "The spacious firmament on high" (tune, "Creation," number 66); and very appropriate for Communion Sunday would be number 137, "O Love divine, what hast Thou done!"

The informality of the Sunday evening service and/or the midweek meeting offers the choir an ideal opportunity to help the rest of the church "discover the hymnal"; for, I am afraid most congregations use only a small fraction of the unlimited resources resident in our songbook.

Would that the church could respond with the communion chants as readily and as well as we do the Gloria and the Doxology.

In the absence of a really suitable anthem, "extraterritorial" (or borrowed) material can well be used: the "stock in trade" of those sister churches who in turn are rarely blessed by such spiritual gems as Dudley Buck's "Te Deum Laudamus"; "Sanctus," from the "St. Cecilia Mass" (Gounod) or "Omnipotence.". . .

NORMAN PAUL BABCOCK

San Luis Obispo, Calif.

Drama Article Helpful

EDITOR: This is to express rejoicing over the stimulating article by Zula Pearson in the February, 1955, issue. Pastors, church groups, and lay workers will find "Your Church Can Have a Religious Drama Group" one of the most helpful contributions in the field of religious drama.

I was particularly interested in the article since I was privileged to take four semesters of speech work under Mrs. Pearson at Lon Morris College. . . .

DEWEY FULLER

Methodist Church
Scottsville, Texas

Clinical Pastoral Training

EDITOR: I am enclosing a recent publicity folder from the Council for Clinical Training. I am sending this to you in the hope that an omission which occurred in this

[*Continued on page 48*]

A Pastor Finds Time for God

Through devotional discipline, this minister has cultivated a prayer life that is now a "life or death matter" for him.

By MURRAY A. FIGG

UNTIL TWO years ago God and I carried on only a casual conversation. We met every morning in the study and chatted for a few minutes. We had an understanding that I would see him through the day, and from time to time I dropped into his presence with a request.

God was the last person I saw at night. It was never my intention to neglect God. I was just a busy pastor—and I felt he understood.

I had always been faithful in my stewardship. It was seldom that I failed to study or write letters or visit or plan the work or meet appointments or read. But looking back now, I know that I failed to pray. I was more plan-conscious than prayer-conscious.

The necessity of a deeper and more contant devotional life came to me two years ago with desperate urgency. I was choking to death; life itself was suffocating me. Directives from board secretaries were crushing me. The cries of human hearts were tearing my spirit to shreds. The preparation of sermons was a grinding, grating ordeal.

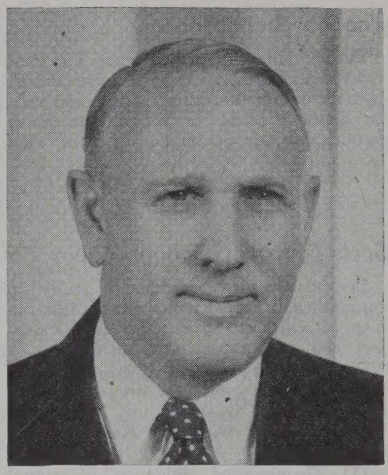
I had given out so much and so little was coming in. Like a drowning man I was gasping for air. When I realized that the breath of God was being shut off, I was ready for a more dedicated and intensified devotional life.

A deeper and broader devotional life has become a life or death matter for me. Without it I shall die, but with it I can live. Unless it is constantly cultivated, I will die before I ever live.

To Do, to Have, to Be

I need a more creative devotional life in order to do, to have, and to be.

I do not know what to do. Who really does? To be sure we have skills; we know plans, procedures. We set up



goals. But whose are they—God's or our own?

In my devotional time I try to learn God's plan rather than to get him to confirm mine. He tells me what to do, how to do it, and when to do it. He does not always give me the answers, of course, because I still do not know how to pray, in the fullest sense of the word.

I need a better devotional life in order to have—in order to have power. Francis of Assisi had as a motto: "More than I can." I need power to do more than I can. These words were hung on the wall of a church school: "I can do very little; we can do anything." That is the answer. I can do very little alone, but God and I together can do anything!

I need poise, for the crowded schedule of daily demands and activities can very easily fluster and confuse me. All my life I have tried to hold myself together. Yet I can accomplish this best when I stop trying and begin yielding. Poise through yielding comes in my devotional time.

Gain Perspective

Out of my devotional life I gain perspective. I need the longer view in order to overcome the futility that creeps in when I stay too close to problems.

After a sermon I sometimes hav feeling that it has been only wo speak of resentments, and church bers still carry grudges. I preach loyalty to Christ, but three-four the members are home sleeping many of those present are not e wide-awake. I talk of abstinence members have their cocktail par talk of peace, and war flames. struggle seems so futile at times.

Yet it is during these depr times that I realize more than eve need of a meaningful prayer life. commune with God, he gives m couragement, a better understandi his total purpose; and as I learn t preciate his great patience, a little patience seems to flow into my personality.

Finally, I must have God's pres God comes closer to me in my tional tryst. Sometimes I canno power, poise, or perspective, but I have God. If I can get a sense presence, all the other will be add

A lad went into his father's and the busy father asked the boy he wanted. "Nothing," he repli just want to be with you." Often like the little boy, just wanting with the Father.

Be Somebody For God

I require a richer devotional l order to be. To do and to have ar atively easy but *to be* somebod God is quite another matter. One most difficult aspects of my minis to practice what I preach.

Many times I am reluctant to p on a subject because I have not tered it in my own life. Why tell how to do when I have not learne to be? If it were not for my quiet with God, I would continually ha head in shame. But God gives m courage to point out to others the not the attainments, of my life.

I must be more than I say or must be the sermon rather than s the preacher each Sunday.

The consecrated desire of my h to live so that others will see through me, and be divinely magn by Him. This is a matter of g however, and is most difficult. quires the rich soil found only garden of personal devotions, and stant cultivation through patienc persistence.

In order to become Christ-cen to develop inner controls, and to Kingdom work effectively, I ha sumed a deeper and broader devo discipline.

"Deeper" signifies better techn and richer reading aids. "Broade

Murray A. Figg is pastor of the First Methodist Church in Dover, Ohio.

es a lengthened devotional period
its extension throughout the day.

paring For Prayer

begin at my study desk at seven
ock each morning. Before me on a
lf is a small gold cross, with a
dle on either side. Near the cross
re is a calendar picturing Brother
wrence, seventeenth Century Car-
lite monk, as he mused upon a tree
pped of its leaves.[1]

focus my attention upon the cross
l then upon the picture. In my con-
ıplation, a verse of Scripture or a
e from a hymn may come to mind.
Simultaneous with my visual prepa-
ion is a physical preparation. I re-
, sitting normally, with my feet
ting squarely upon the floor.
When these preparations are com-
ted, I am ready for my reading.
ere is no particular order in which I
e reading aids. There is generally a
ble reading. I use at least two books
ery morning, one of a lighter nature,
other a little more difficult to
sorb. Occasionally I read selections
poetry.
Sometimes I read continuously, with-
deliberate attention to any partic-
r idea. This puts into my mind
oughts and impressions that will work
ner consciously or unconsciously in
prayer period. Often in the midst
my reading I pause to meditate upon
idea that has been suggested.

lax in Armchair

Following my spiritual reading ex-
ises I relax in a comfortable arm-
air in a corner of the study, with my
ns resting on the arms of the chair,
ms open and facing upward. This
nbolizes the holding up of my life to
d and the receiving of his resources.
Waiting quietly, receptively, I think
the various aspects of God's nature
l affirm: "God is love; God is light;
d is life." Then I begin a more
inite prayer journey, silently taking
psychological paths that have been
d through the centuries.
express gratitude for material and
ritual gifts, for family and friends,
life, for influences of good, for in-
utions. The words differ from day to
but the flow of gratitude is the
ne.
Praise is followed by confession.
ere is a shifting of the inner self to
light of Christ, that in this divine
osure may be revealed the sins of
terday. Some I can readily see; oth-
are hidden. Always I attempt to
e full confession that I may receive
the word of absolution, and enter into restored fellowship with Christ.

Petition is the next step. Before I can exalt Christ, I must decrease. Before I can give, I must receive. Before I can be a channel of the Holy Spirit, the Spirit must flow into my life. Before I can do or have, I must be. It is in this part of the prayer journey that I try to get the day's directive, asking for strength, counsel, patience, and guidance.

Following my petition, I move on to intercession. At this point I turn the palm of my left hand downward, symbolizing the outpouring or channeling of God's Spirit through me to others. The right palm is still up, suggesting that I am still receiving from God. Often I begin with the thought: "Father, for their sakes I consecrate myself."

I pray for others by name, for their physical and spiritual health, for wholeness of life. I pray for leaders, government officials, the church, the nation, the world, peace, and social justice.

Visualizing Prayers

In intercessory prayer I make use of visualization. When praying for healing, I visualize the Healing Christ standing at the bed, placing his hands upon the patient. Instead of sending out thought impulses, I try to picture the Healing Christ and the person to be healed.

When praying for my own church, I may pray: "May it grow spiritually." At the same time I visualize the church full of people, viewing each section carefully.

The prayer period ends with a brief dedication to God and a commitment to the day's duties. In this moment there comes a sense of the touch of God's hand upon my shoulder—sending me forth to be and do his will.

Until the last two years I was satisfied to gulp down my spiritual food in a few minutes after breakfast each morning. But gradually I have increased my devotional menu to forty-five minutes. I trust I can grow into an hour meal soon.

All through my ministry I have talked with God as I have gone about each day's duties. I find that these conscious contacts have greatly increased in the last two years.

I am continually using intercessory prayer in specific ways. I pray for the saleswoman who helps me when I'm shopping, the person I pass on the street, the church member whose house I drive by. No matter what I am doing I try to practice the presence of God.

My last thoughts at night are of God, though my good night to him is quite simple and brief. I ask forgiveness for any sins of the day, and then pray: "Father, into thy hands I place my body and spirit for rest and restoration." In this confidence I go to sleep, believing that my subconsciousness will be God-centered throughout the night.

[1] See *Brother Lawrence, The Practice of the ence of God* (Fleming H. Revell, paper, 35 s).

Monday Morning

by emory stevens bucke

I got 18 mimeographed Christmas letters from good friends last Christmas, and since I don't want to wait until next Christmas to answer them, I've decided to use this church bulletin and get it off my chest, and to send springtime greetings.

Joe— you sed that since you went to First Church, East Cupcake, the membership has doubled, the benevolences had tripled, the Woman's Society has expanded so that it has already set up a department of men's work, and that the church school had become so large that you're running three sessions. I'm so glad. That poor character who preceded you must have been a dull soul!

Also, Joe— I got a mimeographed greeting on a Church Bulletin from our old pal Al. He succeeded you at South Overshoe, I see. He says that the membership has doubled, the benevolences have tripled, the Woman's Society has expanded so that it has already set up a department of men's work, and that the church school has become so large that they are running three sessions!

Then Pete, old friend, to read about how you've been doing things at Shoelacer! That's where Al was, isn't it? Doubled membership, tripled benevolences, men's

[*Continued on page 11*]

3. The Pastor At Work in His Parish

The tasks of administration and pastoral care are discussed here as an example of one pastor's approach to these responsibilities.

By C. STANLEY LOWELL

THE FIRST of these discussions dealt with the effective organization of the pastor's week. The second dealt with the pastor's major task, the work of preaching. More specifically, it dealt with his program of study in preparation for this task. We come now to the administrative and pastoral responsibilities.

If the parish has as many as 500 members it will be difficult for the pastor to operate effectively alone. The sheer routine involved in such a membership is enormous.

Consider, for example, the preparation and maintenance of a workable membership roll. People do not stay put. A roll up to date today is out of date tomorrow. There are constant changes, to be made—transfers to and from other churches and the listing of new parishioners as they are confirmed into membership.

This roll is the lifeblood of the church. It must be maintained and it is a considerable responsibility to do so.

Who is to answer the telephone? The church should have some intelligent person on duty. Yet, time after time, I have called even large churches only to receive no answer. There ought to be someone designated to answer the phone at the church, someone prepared to handle the thousand and one routine questions that come in.

The pastor cannot do this. He may be wrestling with his Sunday sermon. Right in the midst of it he has to stop and tell someone about Mrs. Green's operation and how she is getting on—or where the meeting of the Women's Prayer League is being held that day—or what time church school sessions meet.

Again, there is the matter of the church plant. Will the buildings be locked except for an hour or two Sunday morning? If so, this means a rather small return on so substantial an investment.

Yet the buildings have to be kept closed and locked unless someone is there to exercise control of the situation. Someone must be on the job every minute the church is open. The reasons for this are obvious.

The Church Staff

What has been said bears importantly on the question of a church staff. In assembling a staff perhaps the first person to be engaged would be the sexton. The second might be the organist and director of the choir. But no later than the third should be a church secretary to handle the routine of the church's operations.

The next person would be an able youth worker. Such a person is hard to find, as are able employees in any field. But once you have a good one you will find him or her a tower of strength in the entire program. Do not try to combine a secretary and a youth worker. Get one or the other or both. These totally different kinds of responsibility can rarely be assigned to one person.

The fifth person to be engaged would be an assistant minister to help in p ish visitation, to assist in the conc of worship services, and to share administrative load.

When these areas of responsibi cannot be professionally directed— most of the time they cannot—lay le ership is the alternative. Bishop Ri ardson was once importuned by a co mittee to engage an assistant to h carry the burden of a large parish. want a thousand assistants," he t them.

The slow and often tedious task training lay leadership will prod rich, long-term results. It is more co mendable on your part to train la riously a lay leadership than it is jump in and do the thing quickly yo self. You simply cannot do it all; if y are to be successful you must deve the help you need.

The church school superintend and the divisional and departmen leaders of the church school carry load that the pastor could not possi shoulder. This same principle of des nating responsibility can be carried through all the church's program.

The youth groups of the church an example. Leadership for th groups can be developed and train Lay leadership is always the power a great church.

An Open Mind Is Helpful

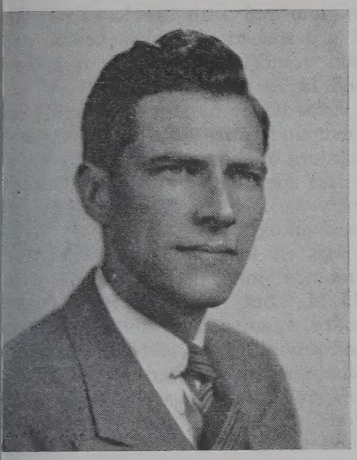
In administrative procedure a gr deal is to be gained by keeping an op mind. One must refuse to yield to t ditions which bind rather than ser Some time ago I visited a beautifu appointed church plant, one of the f est I had ever seen. When I congra lated the pastor on the facilities, replied: "Yes, but our rooms are ready too small. We have plans to a another wing as soon as we can aff it."

I then asked: "Why don't you ha two sessions of your church school a use the same facilities twice?" "W was that?" he said. It had probably occurred to him that one could exerc some latitude in the use of chu facilities.

Who says that we must have all s sions of the church school at 9:30 9:45 on Sunday morning? Is there divine decree that worship must be eleven o'clock? We are certainly titled to employ some discretion in ganizing the program. Plan it with idea of serving the actual needs of y people.

Perhaps there ought to be two s sions of the church school and two se ices of worship on Sunday morning order to get the optimum result. P haps adults should not attempt b worship and class sessions on Sun

C. Stanley Lowell is pastor of Virginia Beach Methodist Church in Virginia. This article concludes his series on the work of the pastor.



rning. It might be better to worship Sunday morning and meet for ses on Wednesday or Thursday eve- g.

Generally speaking, I think we try to centrate our entire program in too all an area of space and time. Noth- but tradition's inertia prevents our eading it out.

storal Care

What about pastoral calling? Learn- where calls are needed may in itself a formidable task. I have had pa- ioners who spent a week in the hos- al and bitterly complained that I had called. Yet to have me informed t they were in the hospital would ver have occurred to them. There ght to be persons designated to chan- such information to the church ce, persons acquainted with a con- erable area of the parish.

Such information can often be quired while greeting people after the nday services. This is a custom that evails in most Protestant churches. e pastor stands at one of the exits d greets each parishioner as he sses. Such a contact can be invalua- e. Invariably a great variety of infor- tion comes to the pastor on this oc- sion. He learns of illnesses or deaths, new people in the community, and ny other items that will be helpful him in the days ahead.

To keep all these items in mind until e proper use can be made of them is, course, impossible. So why attempt Have a secretary standing at your ow to record such observations as ey pass.

This secretary may well be a volun- er who enjoys giving such a service her pastor and her church. If she has quick ear and a discerning mind, you ll find yourself with a considerable dy of helpful information when you gin your pastoral work for the week.

Creative Counseling

We come now to the pastoral call itself. This can be a trite deference to convention or a creative opportunity—one or the other. I am convinced that the "pastoral call" needs rethinking. We have learned much about the psychosomatic approach to medical practice, about the emotional factor in disease. But what good is all of this to us unless we as pastors make it register in terms of our contacts with people?

Let me present an example: the shut-in. Now many of these cases are bedridden as the result of bodily injuries that cannot be repaired. Or they may be so because of the accumulating infirmities of age.

Yet every pastor, I dare say, has encountered at least once in his ministry a bedfast patient whose illness is entirely emotional in origin. Such cases are not too difficult to spot. Usually they are suffering from a "heart condition" or some other nebulous difficulty. There is no physical cause for the patient's remaining indefinitely an invalid.

When a pastor identifies such a condition, what is he to do? Usually such patients victimize members of their family, taking to bed as a means of holding dear ones in thrall, enjoying their adoring glances and getting a lot of free service and attention.

They invariably like "spiritual" pastors who will offer flowery prayers about their patient martyrdom and not inquire too closely into the nature of their ailment.

Such persons are a serious problem to themselves, their families, and also their pastor. If they suspect you are on to their deception—and they are always at least vaguely aware of it themselves—they can become highly vindictive. Usually they have a phone by the bed and uninterrupted hours in which to use it. Enough said.

It is easy enough to fit in with the pattern. Offer the spiritual prayer and the solicitous looks and go on. But when you do this you are not helping the patient; you are only confirming her in her hypochondriacal invalidism.

Possibly when the case comes to your attention he or she may be so far gone as to be practically hopeless. (Is any case ever quite beyond redemption?) The determinative consideration should perhaps be the welfare of the younger persons involved. Usually there are such persons.

It may well be that their lives are being slowly but surely stifled. If so, the pastor certainly has a responsibility to them. He must begin the interminably slow and laborious business of trying to establish a rapport with the patient in which he may be able to offer real assistance with the actual problem.

I am pleading for a higher degree of realism in all pastoral contacts. They should be regarded as an actual way of serving the persons involved, not as a merely conventional gesture. Many routine calls can turn out to be far more than routine if we approach them in this "existential" fashion.

Let me offer another example: the call on the member who is "mad." This person is angry with the minister or with the church because of the way something was or was not handled. You go reluctantly to the call because you have it to do.

Three Approaches

There are three ways of handling this: (1) "Yes but" or Dale Carnegie (2) Gamesmanship [1] (3) The existential approach.

In the first approach you listen patiently and agree with it all, "but." "Yes," you say, "I understand how you feel about this and I think you are quite right, but I think you're too big a person," etc.

In the second approach you immediately put the person on the defensive. You say: "The women at the church have told me you are very angry with them. I should like to find out just how they have hurt you so badly."

Now this is exactly what the woman does not want. She does not care to be in the position of being left out. The thought that all the women are hurt because of the feeling that she is angry with them is disconcerting to her.

Thus she is immediately thrown on the defensive; her case is weakened and headed for eventual collapse. It will soon appear that there really was little to her grievance after all. She will end up by coming back since it seems a bit silly to do anything else.

In the third or existential approach, one tries to meet the realities of the situation. In such cases the difficulty is usually within the person himself. His anger against the church or the pastor is merely an inversion of his anger at himself. His behavior is symptomatic of a sick personality.

Thus the pastor may be presented with a real opportunity to serve. He may be able to "set off" a situation in which he can meet the immediate problem and at the same time help the person to come to grips with the real difficulty.

I suggest that the pastor's approach to every pastoral contact be thus "existential." His concern, in so far as the limits of his time and energy permit, should be not merely to "handle the situation," but to get to the heart of it.

[1] See Stephen Potter, *Gamesmanship*, $2.75, and *Lifesmanship*, $2.75, Henry Holt.

A New Look at Evangelism

"I sensed resentment of the repeated missions, the endless crusades, the incessant pressures, and the constant regimentation of ministers and churches . . ."

By J. LESTER McGEE

DESPITE United Evangelistic Mission and Spiritual Life Mission results, the time has come for the General Board of Evangelism to shift her major emphasis from missions, crusades, and campaigns to a perennial and practicable local church evangelism, if she is to continue in the role of benefactress to evangelical Christianity.

A Personal Note

After being a Methodist pastor for twenty years, then serving a two-year stretch on the staff of the Methodist Board of Evangelism, and now coming back to the pastorate, I believe I can look at evangelism with a clearer perspective than ever before.

Prior to the invitation to join the general board staff I averaged better than one hundred new members a year in all my pastorates. I had served seven years on my conference board of Evangelism, three years as conference secretary of Evangelism, and three as the conference board chairman.

While with the general board I directed the United Evangelistic Missions of the Atlanta and Kansas Areas and worked in a dozen more. . . .

During the first months of this new pastorate I have had opportunity to test my former evangelistic techniques, now strengthened and streamlined by my broader experience with the board.

I have activated my commission on Membership and Evangelism, subscribed to *Shepherds* for each member, organized a Fishers of Men Club, provided my church with most of the tools and materials made available by *Tidings*, used two "70-Es" for two weeks, and in general followed the board's suggested strategy for local church evangelism.

As a result, in two months' time (summer months at that) we doubled the responsibility list and received almost as many new members as were received last year.

By visiting inactive members first, we experienced a remarkable increase in church attendance. In this regard, I am convinced that a new minister should visit inactive members before calling on his official board and faithful churchgoers. General Conference may not be statistically concerned with this outer fringe but general conscience must always be.

Friendly Disagreement

On these scores, and many others, I see eye-to-eye with the General Board of Evangelism, but on her over-all evangelistic strategy I am in friendly disagreement.

Without a doubt the United Evangelistic Missions and Spiritual Life Missions did serve the cause of evangelism and the kingdom of God admirably well. Suited as they were for our meticulously organized and easily regimented church, they helped restore Methodist ardor and evangelistic zeal. In fact, they were ready-made for our unique system. Only Methodists could have projected such intensive programs on jurisdictional and area-wide levels.

Wonderful things happened because at the time we needed a shot in the arm; we discovered a workable evangelistic strategy and had the organization with which to work it.

But every well-organized plan eventually runs its course. Every technique in time and with use loses its appe Every special effort reaches a satu tion point beyond which it is foo and futile to go.

Expediency must now override sen ment and retire with honor these " soldiers of the cross" to make way a less spectacular and more "everla ingly-at-it" evangelistic activity in local church.

My real fear, however, is not the luctance to shelve the U.E.M. a S.L.M., but the temptation of board, enamored by her past succes and unwilling to yield her place in limelight, to bombard the church w new missions, revised crusades, ad tional campaigns, and thus overdo good thing.

During the past year or two I ha sensed across Methodism a resentm of the repeated missions, the endl crusades, the incessant pressures, a the constant regimentation of minist and churches by the General Board Evangelism. . . .

Changes in Evangelism

In my day evangelism has pas through two transitions and may about to undergo a third.

In the first, the church tired evangelism. There was a revolt aga outmoded evangelistic techniq Evangelism became so spectacularize glamorized, and professionalized t we grew tired of it. And we threw ba out with the bath, for when we tempted to throw out the crudities evangelism we actually threw out ev gelism.

Then the newly created Commiss on Evangelism of The Methodist Chu (predecessor to the general boa picked up evangelism half-dead, ministered artificial respiration, gav new life, dressed it up, and set it in midst of the church program as a w derfully new and thrilling activity.

With this "new-born" evangeli the church began to experience am ing success. Pulpit evangelism redeemed, visitation evangelism est lished, public evangelism launch and educational evangelism revitali

The Board of Evangelism st zoomed to unprecedented and dreamed of heights. Board mem came away from the 1952 General C ference feeling they had accomplis much. Board specialists were spurre almost superhuman efforts to grind more missions, crusades, and mo ments. There was the grandiose fee of arriving. Evangelism had at come into her own, and the Board Evangelism was now riding the cr

Almost overnight evangelism bec board-of-evangelized, programi missionized, and calendarized.

THE PAST

J. Lester McGee is now pastor of Quayle Memorial Methodist Church of Kansas City, Kan. The first part of this article is reprinted, with some modifications, from the Wesleyan Christian Advocate *(Nov. 4, 1954). The second part is here published for the first time.*

ngelism was now a series of tic special emphases on jurisdic-, area, conference, and district . The times: from January to r, from Easter to Pentecost, sum-revivals, fall visitation, Thanks-g to Christmas, Christmas to New s. Then repeat the cycle.

s meant "big-time" specialization. ted pastors were added to the gen-oard staff and trained to become ime promoters and directors of ons and crusades. . . .

sincere prayer is that the general l will not feel she must go on de-g programs and missions whose s must reach into the church's cof-Such would only invite disaster, sonal revivals," "sporadic campaigns," "spectacular missions" which have long been associated with it.

Wholesome and effective evangelism is more than an occasional splurge at soul-winning. It is a normal, consistent, and persistent activity of the total church program. . . .

This "all-season" evangelism in the local church will have to be initiated and exemplified by the pastor himself hard at work finding prospects, cultivating them, loving them, inspiring his people to love them and win them, assimilating them into the total church fellowship, making them Christian in all areas of life, etc.

Let the pastor be evangelistic in spir-

The task of evangelism is the concern of all persons who call themselves ristians and of all agencies of the Church. It is, or ought to be, at the nter of the program of every local congregation of Christians. In The ethodist Church the General Board of Evangelism has responsibility for e evangelistic witness, though this is not the task of that board alone. It is task for the whole church.

Within Methodism, divergent views have been voiced as to the most ef-ctive approaches to evangelism. Here we present the views of a person ho has had the opportunity for a number of years to make evangelism his ecial interest.

The purpose of THE PASTOR *in publishing his statement is to provide a arting point for the free expression of the views of anyone who cares to e heard through this medium (which is not a general publication of the urch but a magazine of the minister's profession). We shall hope to be le to publish a response in an early issue.*

The primary question for the readership of THE PASTOR *might be stated us: "How can Methodism carry out most effectively the central task of angelism in the local church?"*—EDITOR.

he church would soon tire of the d of Evangelism. Let her let well-gh alone! She saved evangelism . God forbid the irony of someone having to save evangelism from Board of Evangelism!

All-Season Task

t her see the emerging imperative hifting evangelism emphases from boyant missions and crusades on levels to "down-to-earth" activity ocal church levels, with the pastor is own backyard leading his com-ion on Membership and Evangelism perennial evangelistic endeavor. nd even here evangelism must k away from such flairs as "sea-it! That is a better beginning than any organized, programmed approach. If he has a compassionate heart, a little organizational ability, and a broad sense of balance, he can and will inspire his church to win men to Christ. . . .

The Mood Prevails

This entirely new concept of evangelism in the local church seems to be the mood of present-day Methodism and world Christianity. On the eve of the opening of the Second Assembly of the World Council of Churches at Evanston last summer, the editor of the *Christian Advocate* in a statement on the World Council and evangelism said: "The evangelistic dimension, seen in every Christian enterprise and organization, determines the quality of Christian life in a church, and in a church member. In this sense every church must be an evangelistic church, and every season of the year a time for evangelism, and every Christian an evangelist. Evangelistic activities are not separate."

The World Council Assembly, using almost the same words, said in its report on The Evangelizing Church (Report of Section II), ". . . Evangelism is no specialized or separable or periodic activity, but is rather a dimension of the total activity of the Church. . . . Evangelism is the place where the Church discovers itself in its true depth and outreach."

WITH these comments in mind, there are some recommendations —both general and specific—that I would make on the basis of my experience in evangelistic work.

1. Let the general board declare a moratorium on big-scale missions and then concentrate on helping Methodism establish long-range evangelism on the local church level.

2. Let the board reduce the number of national crusades and the mass of materials produced to aid in carrying them out.

(While with the Board of Evangelism one of my major assignments was the creation of the 1955 Church Attendance Crusade and the writing of booklets and materials to be used in its promotion and execution.)

3. Let the board declare an end to special offerings for the general board and thus begin to live on her share of World Service funds plus the legitimate profits from *Tidings* sales.

4. Let *Shepherds* justify its separate existence by becoming a pipeline of evangelistic ideas, methods, and techniques on the local church level, instead of a monthly catalogue of *Tidings'* printed materials.

Or better still, let it become a section for that purpose in the soon-to-be "one magazine."[1] (The stated original purpose of *Shepherds* was to combine all General Board of Evangelism communications and thereby reduce the number of pieces of mail coming to the pastor's desk.)

5. Let the board use her genius and great heart to inspire the pastor to be a better evangelist but, while doing so, remember that he must also be just as compassionately a dozen other things at the same time. The board specialists

[1] *The 1952 General Conference set up a Commission on Promotion and Cultivation, referring to it a recommendation calling for a monthly local church program journal. Such a journal, it was recommended, would contain as much as possible of the material concerning the combined program of all Methodist World Service agencies.—Ed.*

live, breathe, and dream evangelism and are so far removed from the pastorate that they forget the pastor has many other concerns which may be just as important to the Kingdom as concerted evangelism.

Pastors Not Specialists

The average pastor is not a specialist in any field. His major love may be one type of ministry, or he may excel in one area, but he must always be a general practitioner dividing his time and energies among all worthy concerns. If he rides a hobbyhorse he goes on a tangent and does himself and the church irreparable damage.

Why cannot our board specialists offer elastic and adaptable programs with which the pastor can do a good job of evangelism concurrently with a similarly good job in education, counseling, and administration? Must the board always sue for the pastor's and church's full time and total concern?

In this same regard why must evangelism always be a special emphasis, a concerted drive, a campaign, a crusade —while all other causes are held in abeyance? And by the same token, why must evangelism be shelved when the special emphasis is over?

Let the board coach pastors and churches in a continuing program of evangelism, with no other cause being neglected. This may require working more closely with the other boards and agencies of the church, but the happy end result should be worth the effort put into it.

6. Let the board secure someone who can coach us preachers expertly in the art of evangelistic preaching—not the usual diatribe or tirade, but that earnest, intelligent preaching for which the hearts and minds of modern men and women yearn?

Too many of us are wasting the time and insulting the intelligence of our congregations with silent five-minute prayers and sickly fifteen-minute platitudes. Let the board study to give us a fresh vocabulary to replace our threadbare evangelistic jargon.

7. Let the board show us how to preach for a verdict, draw the net, and set the stage for follow-up contacts with our hearers.

8. Let the board counsel with us on ways to resurrect the Sunday evening service, now dead and buried.

9. Let the board constantly remind us that there are no tricks, no skills, no gimmicks which can adequately be substituted for cordiality, warmheartedness, genuine evangelistic concern, and persistent plodding. These qualities will more quickly develop a fruitful evangelism in the local church than all the scientific skills ever devised.

There are also some specific areas in which the General Board of Evangelism needs to help the local church.

1. **Winning New People.** Let the board encourage more Fisherman's Clubs, receiving instruction and visiting regularly. If she must crusade, let her crusade for "regular visitation evangelism in every church." She should provide staffers and conference and district secretaries to assist pastors

McGee

and commissions in organizing and training laymen for this work. One church out of ten doing systematic visitation evangelism would inspire the neighboring nine to try it.

2. **Educational Evangelism.** Here is one area in which the Board of Evangelism has done little or nothing for fear of encroaching upon the prerogatives of the Board of Education. Let these two boards collaborate in looking at the possibilities of new and better manuals and charts for training children in church membership. Something more is also needed for youth and adult classes.

3. **Youth Evangelism.** Let the board continue to stress Christian Witness Missions on the local church level. Here is one program area in which the transition has been successfully made from conference and district to the local church. This may be due to fine collaboration of the Boards of Evangelism and Education.

4. **Assimilation and Conservation.** Here is a phase of evangelism on which the board has done much talking without offering actual help. It is one thing to say we must train and indoctrinate new members. It is another to determine how best to do it.

5. **Cultivation Evangelism.** The board should help initiate a program of cultivation as a complementary s visitation evangelism. This is one deficiencies of the present vis program. We seek to win with on people who have not been in our ices or participated in our activi

Cultivation should precede th tempt to secure a commitment. I visiting families many times, and ing my people call on them, seeking their commitment; and w many who would not have made a mitment on first contact.

So often pastors and churches no allowance for cultivation in a certed visitation program. Cultiv visitation is also fine training for f evangelistic visitors. Cultivation c other areas of approach, of cour well as visitation.

6. **Inactive Members.** Here is other "growing" field about something must be done. There s be instruction media and better for wooing these lost sheep back the fold.

7. **Nonresident Members.** For reason the "Letter of Notification" is not working (¶ 119, Discipline). my ministry I do not recall receiv single such notice from a brother tor.

Let the board give serious stu this problem and come up with ways and means of redeeming an activating these lost members wh in the shadows of Methodist chu while their membership clutter roll of another church a thousand away.

8. **Evangelistic Instruction in naries.** I recall one seminary pro begging me to request the Boa Evangelism to write a suitable te Evangelism for use in seminarie the training of young ministers.

9. **Different Types of Churche** the board plan more and more to sel churches of distinctly diff categories. For example: (1) the church, (2) the suburban church the small town church, and (4 rural church.

These churches have many eva listic problems in common, but has its own peculiar and discour problems on which help is needed

10. **We also need** something fre surveys, responsibility rolls, evang and the sick, evangelism and evangelism and communication (television, newspapers), evang and social ethics, evangelism and peace.

The General Board of Evangeli The Methodist Church faces her g est challenge now. What she mu may not be as glamorous as before it will be as glorious.

The Cry for Social Justice

The distinctive features of justice as seen in the light of the Christian Gospel.

ROBERT E. FITCH

WHEN I THINK of humanity's cry for social justice, I am often reded of one of my professors of New ament whose piety and brilliance the interpretation of the gospels e matched by an inexorably Tory ook in social affairs. One day, as oined our group in conversation, he ed who was sponsoring the gather- of social radicals in the common n. We asked him how he knew that people in question were radicals. he made the confident reply:

As I walked past the door of the n, I heard someone shout 'Justice!' e times."

view of the fact that all this took e within the boundaries of a demoic state, and more specifically with- he walls of a Protestant school of ology, the professor may have been ranted in making this inference. tainly the biblical as well as the ocratic ideal of justice is a radical

ut justice has often meant other gs in other cultures, and men have always been agreed as to how much ice they wanted, and where.

uppose, then, that we attempt to ify the matter by raising some ner specific questions. What is the ic difference between the Christian w and the secular view of social ice? In precisely what areas do we nt justice, and how much of it do want?

What practical difference does it ke whether the standards of justice a state have religious or secular ts? And what about liberty and ice: are these two values competi- or co-operators?

Robert E. Fitch, dean and professor Christian Ethics in the Pacific hool of Religion, is author of The gdom Without End *(Scribner's, 0). This article is one of a series on cepts in the field of Christian social ics.*

The Bible on Justice

The difference between a biblical and a purely secular view of justice comes to a focus in at least two points.

The biblical ideal of justice has a bias toward the poor and oppressed and underprivileged. As we get this ideal from the prophets and from the great prophetic writing that is Deuteronomy, we become aware of the special concern for the widow, the orphan, the stranger within the gates, the debtor, the poor plaintiff in court, the humble laborer—in fact, all those who are "needy."

While the prophetic passion for justice never points to violent revolution or to the overthrow of the social system, it is nevertheless strongly marked by the feeling for human equality before God.

This was part of the simple religious heritage of the Hebrew people from their days as nomadic tent-dwellers. There is a compassionate concern for the bottom-dog rather than a respectful kowtowing before the top-dog.

Now it is a striking fact that, except for the two religions that are historically interlaced with Christianity—Judaism and Islam—all the other philosophers of social justice in ancient times were believers in class and caste.

This is obvious in the Greece of Plato and of Aristotle, most marked in the India of classical Hinduism, still present though slightly mitigated in the China of Confucius, and very much of a reality in the Rome for which Stoicism provided only a theoretical doctrine of human equality.

In all these situations the concern is not for the weak and the needy, but simply to keep the bottom-dog in his place, and to keep the top-dog in his place.

Indeed, Plato defines justice in such a way as to make it clear that injustice originates in the breaching of a perfect system of caste, and Aristotle has nothing but a sneer for what he calls the "universal arithmetical equality" of a democratic society.

Beyond Justice

Besides this bias towards the underprivileged and oppressed, the Christian ideal of justice is characterized by the conviction that there is a principle which is greater than justice, namely, love.

Indeed, love is held to be the root of all true justice. And when the legal, political, and institutional devices of justice fall short of the ideal, they may need to be amended and made perfect by love.

Strictly speaking justice belongs to the ethics of social relations, and love to the ethics of personal relations. Because so many social relations have to be legally defined, we often translate justice into equality.

As Reinhold Niebuhr has said in one of his brilliant epigrams, however, "Equality is love in terms of logic. But it is no longer love in the ecstatic dimension." The justice of the Christian must be in the "ecstatic dimension"—turning the other cheek, going the second mile, giving his cloak as well as his coat.

This is where the teachings of Jesus come along to perfect the great ideal of social justice discovered by the prophets. And it is an interesting fact that the socially radical sects within Protestantism were motivated more by the New Testament than by the Old Testament.

This is brought out clearly in William Hordern's admirable book on *Christianity, Communism, and History* (Abingdon Press, $2.50). Curiously enough, those groups (like the Calvinists) that turned first of all to the Old Testament for their social ethics were apt to be conservatives and aristocrats in their bias.

It took the gospel teaching of love to give meaning to the prophetic teaching of justice, and it took the gospel motive of love to make real the prophetic ideal in our society.

A compassionate looking down toward the helpless rather than a respectful looking up to the powerful, and the motivation of a love that finds its meaning in the cross of Calvary: these are the distinctive features of Christian justice.

The Meaning of Equality

But justice and equality are essentially abstract terms. If we are to give them specific content, we must ask where justice is needed, and how far we want to go with it.

If justice means some sort of equality, are we in favor of an absolute equality everywhere? Let us grant that the primary equality is our equality before God. What kind of civic equalities ought

to be derived from this spiritual equality? I can think of at least seven critical areas:

1. *Equality before the law* appears to be the first form of civic equality. God is no respecter of persons: this provides a rule for the God-fearing judge. It should be understood, however, that equality before the law may exist in a system where there are social and economic inequalities, and where the law even recognizes those inequalities.

2. *Political equality* may be defined as the equal right to vote and the equal right to hold office. Americans should remember that this kind of equality did not fully come into being in our country until the presidency of Andrew Jackson. Up to that time there were both religious and property qualifications to these two rights. Qualifications of age are not held to be a violation of this form of equality, since it is assumed that everyone will come of age in due time.

3. *Equality of educational opportunity* is held to be basic in a democracy, although it did not begin to become a reality in this country until well into the nineteenth century. This involves an equal right to a liberal education as well as to a vocational education. It is characteristic of totalitarian states that they are ready to provide vocational training for all their people, but they do not want many people to have the kind of liberal education that enables them to think for themselves.

4. *Racial equality* is something we are still trying to achieve in the United States, although it is already a reality in many other countries. This marks, without question, the gravest area of social injustice in the United States today, and the one to which all Christians must resolutely give their serious and effective attention.

5. *Sexual equality,* of course, has reference especially to women. It is interesting to note that sexual inequality is often correlated with racial inequality, and that the arguments which go to prove the personal inferiority of the Negro are often adapted, with but slight modification, to establish the natural inferiority of women.

6. *Economic equality* may have several meanings. Its primary meaning is equality of economic opportunity. A more rigorous application might call for industrial democracy, or even for absolute equality of income.

7. *Social equality,* in its strict form, would mean the abolition of all effective distinctions of class and of caste, even in the highly flexible and multifarious forms in which they exist in the United States.

FITCH

Now let us suppose that all of these forms of equality go to make up the ideal of justice. What are the requirements of Christian love in translating equality before God into equality before men?

Let me say here that I have deliberately arranged these seven kinds of equality in an order which, according to my guess, expresses a scale ranging from general acceptability to probable unacceptability. Most readers, I believe, will accept the first four equalities with some enthusiasm.

With the fifth (sexual) equality, they will wonder how far they ought to go with it. With the sixth (economic) equality they may accept the primary meaning of equality of opportunity, but reject the more liberal applications. And naturally they will wonder what meaning social equality can have unless there is a literal application of equality of income, and a universal fulfilment of equality of education.

It is also apparent that some of these forms of equality are interdependent in a most complex manner. Both women and Negroes have had to fight for equality before the law, for political equality, and for equality of economic and of educational opportunity.

But is it a requirement of Christian love that everybody should be absolutely equal in every respect? Shall we go on down the line with literal economic and with literal social equality for all? And would that be justice?

Basis for a Just Society

Before we answer this critical question, let us return to fundamentals for a moment. What difference does it make whether a society rests on a biblical or on a secular ideal of social justice?

Perhaps the answer to this question will throw some light on the pr of absolute equality. Fortunatel have two excellent case studies at

John Locke is the true father democratic institutions of our lan of England. He was a great li Protestant philosopher of the latte of the seventeenth century.

It is interesting that in his wri on government, he listed as his primary values "Life, Liberty, Property," but spoke only indirect social justice.

Indeed, the typically Protestant cern, and the typically democratic cern, was first of all with liberty, the implicit assumption that a free society would also be a just soc

Men were to be free in conscie free politically, free in economic en prise, free in speech and in press in association. But it was scarcely lieved that this sort of freedom, if equally distributed, would make t all end up by being equal to one other.

On the other hand, Jean-Jac Rousseau in France, writing his *S Contract* (Henry Regnery, paper cents), attempted to develop a pu secular system of democracy. His s ideal had no roots in religion, an was careful to require that the ch would be simply the tool of the nati state.

Rousseau made equality his prin value. He also laid down the condi necessary to ensure a rigorous equa

The individual must believe tha life is a conditional gift of the s There must be only one political p so as to avoid faction. Rousseau he contempt private property, due pr of law, civil liberties, and relig liberty. We must all be one.

The purpose of good legislation make people completely interdepen to make them equal. Once a vote been taken on some issue, the min must admit that it was in error.

Those who do not care to go a with the majority must, in Rouss fascinating phrase, be "forced t free." In this society we all "co-ope —or else!

Today at last we are able to reco Rousseau's utopia for its real chara This is what is euphemistically c a "peoples' democracy." It is the mocracy" of the Communist.

To be sure, we begin with a fanfare about social justice and equ If we are successful in our device manage to make people equal en —equally slaves! What has been le of the picture? One thing omitt obviously John Locke's Protestant sion for freedom. In fact, freedom been completely obliterated.

ıt the deeper omission is the omis- of the Christian basis of any just ety: the especial concern for the op- sed and the underprivileged, even n they are "equal" under oppres- and the power of a love that ys has its attention on the indi- al person, and which reaches be- l merely political and legal devices ırd a justice that is God's and not 's.

ality and Liberty

my discussion on liberty [March,] I remarked that there must be ain limits to liberty. Here it is nec- ry to say that, if we conceive justice ıarily in terms of equality, there t be limits to equality. The plain is that too much liberty destroys ality, and too much equality de- ys liberty.

ome persons will object to this way utting liberty and equality in op- tion to each other. They will point that liberty is an excellent thing, that equality is an excellent thing. h of these values is a part of the l, and the good cannot contradict f.

'hile this offers a very tidy theo- cal solution of the problem, un- unately it casts no light on the ctical issues that confront us.

urthermore, it makes the error of ceiving the good in abstract and ic terms. The good as we expe- ıce it, and as it is presented in bib- l thinking, is always concrete and amic.

s a dynamic reality, it operates with arities which are in tension with h other. The important practical blem is to see that the tension should creative rather than destructive.

ommunism illustrates one end of the mma. Here justice is seen chiefly in ns of equality.

n order to get equality, however, it necessary to establish strict social trols on the part of government. ile people talked about a co-opera- society, they were actually devel- ng a horribly regimented society.

lso, the instruments of social con- and regimentation—the bureauc- y—grew to such an enormous ent, that they became self-perpetu- g and enshrined a new kind of quality.

r Back Yard

Earlier American history, on the er hand, illustrates the inadequacies conceiving justice purely in terms liberty. In the latter half of the eteenth century, in the realm of iness enterprise, it became evident t economic freedom was creating economic inequality in this nation.

This soon developed to the point where a large portion of the population lost even its economic freedom, because "free enterprise" was gradually becoming a monopoly of a privileged class.

It was a sign of the health of our democracy, rooted in a Christian heritage, that it could correct this imbalance without resort to violent revolution, and that it could come to a more sober appreciation of the way in which both liberty and equality interact dynamically in the creation of an adequate social justice.

This is no time, however, for us to rest in the smug assumption that, because we have solved the problem in principle, we have therefore solved it in practice.

There are always new issues to be confronted, new and delicate adjustments to be made, and dark areas right in your neighborhood and mine where a gross inequality of conditions violates the obvious requirements of a Christian imperative.

It may be the awkward problem of migrant labor. It may be a slum area of inadequate housing that breeds crime and disease for all the community. It may be some category of labor whose rights are insufficiently established.

It almost certainly involves an instance of racial discrimination—against Mexicans or Negroes or Orientals or Jews—with regard to schools or housing or economic opportunities.

All these problems must be under constant attack if we are to make real —under the discipline of a Christian conscience—the promise of "liberty and justice for all."

Monday Morning [*Continued from page 3*]

work in the Woman's Society, three sessions of the church school— why you old fellow, you! My goodness! That's some mimeographing machine you've got, too— the red ink made it look so Christmassy,and all that! I liked the envelope attached, too— did you get the boiler paid for?

Now for news of us. (I could hardly wait.) We are fine. Children are fine. Bessie the beagle is still trumpeting. We haven't got a Cousin Minnie— but you really should meet Bessie. She got a blanket for Christmas with a little pocket for carrying Kleenex. We're putting an Easter Egg in it for atmosphere this spring. Depends on how long she carries it (Ha! Ha!).

We've doubled the membership, tripled the benevolences, set up our men's auxiliary for the W.S.C.S., and— you're right— for Easter we'll have four sessions of the church school. Have been busy speaking everywhere. Talked to the Affiliated Hemstitching Society of Northeastern Culp County; made the opening remarks at the annual dinner of the Thrice Potent and Grand and Worshipful Pastmasters of the Spit and Whittle Club; sang on television with the Retired Choral Arts Society for Monotones. (Waved to Bessie the Beagle right on the TV— and they said she barked so loud they could hear her over at the church!)

I'm enjoying this pastorate very much. Don't make calls, but have the people make appointments with me on each Friday, the second Tuesday between noon and 1 p.m., and on those odd months that have 32 days, I always make the 32nd day available all day. Very interesting cases come to me. Man came in only the other day and said, "I've got a problem."

I said, "Yes."

He said, "My mother-in-law insists on living with us and has taken over the master bedroom, sits in my chair at the dinner table, and won't allow my wife to go out with me. What would you do?"

I said, "Oh, Hum, "$%L:¼*?MB—'78lal (Having trouble with this stencil!)

Well— to make a long story short, we finally worked it out and I suggested that he join the Presbyterian Church. Busy, busy! Off now with my new copy of "Sermon Snorters" for a closing address at the local convention of the Glum County Morticians' Auxiliary.

But a Happy Easter to you all!

Life's Other Dimension

WHEN death strikes near, and especially if it is untimely, we think more seriously about the meaning of this life and the next. It is the same at Easter time, when men and women look again for the assurance of eternal life promised in the New Testament. Our challenge is to meet their longings with the certainties of the Christian hope.

Between birth and death lies our brief span of existence upon this earth, and when we think about what lies beyond these limits we are faced with great mysteries and great questionings. But the Christian heritage has left us a witness that in God's plan there is something more than this present existence. There is a third dimension to life on this earth that makes it good, and that extends beyond as something everlasting.

We have been given a witness, too, that faith in Christ is the key to eternal life. A task that every pastor feels acutely in the Lenten season—and that is his at every moment if he is but aware of it—is that of delivering to the hearts of men some affirmation as to how this is possible.

It is natural for men to turn to the words of Jesus during his last day of agony in their search for assurance of the life to come. And many minds have endeavored to penetrate the mysteries of his words as he died thus, but victoriously. One of those to do so recently is Frederick C. Grant, in a little volume[1] which interprets the Passion message in a fresh and vivid way.

In this time of tension and frustration on the one hand, and of a wave of shallow religiosity on the other, this theologian's words help to show us the way to hope in our despair. It is true, he says, that "under the conditions which prevail in this world it may be necessary for a great many persons to endure a great moment of suffering—though they can still find inner joy and peace, a peace which the world can neither give nor take away."

It is this kind of assurance, it seems to us, that the world needs most on this Easter of 1955. We have had enough and to spare of a cheap and easy peace of mind and of soul that seems most of all to make us more comfortable in the ways of this world. So many in our time have seen so much suffering that those who minimize it can be popular, even with their shallow message. But at the heart of Christianity is a cross, the very symbol of suffering.

Professor Grant pictures a peasant woman gazing up at her dying son; she is a woman to whom it seemed in that moment the very end had come. She, too, symbol of hope for those in despair, because it was faith that sustained her. *That* must be the kind of f through which men can have eternal life. "Death r not be feared. . . . For the man or woman of faith, only an entrance into God's nearer presence."

When men become preoccupied with the thing this world which do not really matter, they drift a from the kind of faith that can assure them of ete life. Their days on this earth can become insignifi when men worship their own passion for personal fluence and power, making money, the latest fash and comforts, or getting ahead of the other fell This kind of living takes their minds and hearts a from the purposes which God intended for human and which are taught us through the Passion of Lord.

A virtue of Grant's treatise on the seven last wo is that it shows the relation between the Passion Jesus and the lives of men and women of today. is the kind of life they live that not only makes f possible, but also prepares for a life to come wh is everlastingly worth while. For them goodnes eternal; it belongs to God."

We believe that a quality of life with a new higher dimension than appears on this earth is poss because of what happened in and through Jesu Nazareth as he lived on this earth, died, and bec victorious in his Resurrection. We believe in ete life for every person who is truly confronted by Ch in the depths of his own inner soul. "Here at the of Jesus' cross, then, let us lay aside our conti concern for other things, and learn from him to only for those that matter everlastingly."

On every hand these days we are being told faith is the answer to all our problems and those of world. But it is not faith in general, or faith in nation, or even faith in oneself that is of crucial im tance, from the Christian view. The witness of saints and martyrs is that it is faith in the Man on cross that counts; for through him is revealed t the goodness and saving power of the living God.

If the cross of Calvary had marked the end, th would have been no Gospel. But we have the wit of the New Testament that death could not triu over Jesus. Somehow, in his Resurrection we k there is victory despite the burdens and suffering, failures and despair of this world. It is faith in victory that is the key to everlasting life.

And this is eternal life, that they know thee the true God, and Jesus Christ whom thou hast sent. These are words for Easter, and words that can b the peace that passes understanding.

[1] *The Passion of the King* (Macmillan Co., 107 pp., $2.50).

Preview

ınner Sees Danger in Japan

ʀKELEY, CALIF. (R.N.S.)—Emil ner, noted Swiss Protestant the- ın, said here that communism is ıing rampant" among Japanese nts and professors.

ınner is presently a member of the ty of the Japan International tian University in Tokyo. He came [to Berkeley] to give a series of res for the E. T. Earl Lectureship dation of the Pacific School of Re- .

e theologian said that democracy little foundation in Japanese tradi- . . because of the short history of Christian missionary in Japan."

ınner said the Communists are en- l in a struggle for power with the sts to exploit nationalism for their ends. He predicted that in the end will win over their Fascist rivals ıse the latter do not have as well ed group organization.

said the Christian spirit "became in the lives of the Japanese people ı the so-called Christian universi- n Japan became so large that they their Christian objectives and stian life for students."

also reported a strong anti-Amer- feeling in Japan today and a pro- China sentiment.

art of this anti-American feeling," id, "stems from our insistence that n refrain from trade with Red a. Chiang Kai-shek is the most un- lar man in Japan. He stands be- n the Japanese and the volume of e they would like to have."

unner said the Bikini experiment was responsible for some of the American feeling.

ıstead of being understanding and rous in the handling of the prob- of the six fishermen burned by the sion, America took the defensive," aid.

hen, too, you must realize that oc- tion forces are never popular with people regardless of how well they uct themselves." At the same time bserved that "the American forces done a wonderful job."

porting on the religious situation, ıner said that the United Church of st in Japan (Kyodan) remains c, with about 250,000 members "re- less of the missionaries or evan- ts who seek to propagate the idea." ıe phase of Christian life that is ving in Japan is a non-church movement with the Bible as the common bond, he said.

"Bible study groups are cropping up all over Japan," Brunner said. "They shy away from anything that looks like an institution with doctrines, creeds, and a form of church government. It is in this group that the real hope for Christianity in Japan lies. I know the leaders of the major denominations will disagree with me, but I believe it is true."

Town and Country Classes To Be Held at Westminster

The School for Town and Country Ministers of the Westminster Theological Seminary will be held July 5-20. Sam Higginbottom, founder, and for many years director, of the Allahabad (India) Agricultural Institute, will teach a course in Rural Missions, and Emory Brown, Pennsylvania State University, will teach a course in Rural Sociology.

Courses in Parish Administration and Land Tenure will also be offered. Four hours of theological school credit may be earned.

A high point in the school will be the Town and Country Church Development Program service of recognition for churches enrolled for 1954-55. The outstanding church in the Middle Atlantic area and the outstanding churches in Maryland-Delaware will be cited.

For further information concerning the school and scholarships, address John B. Howes, director, School for Town and Country Ministers, Westminster Theological Seminary, Westminster, Maryland.

May 1-8 Dates For Family Week Observance

This year National Family Week will be observed from May 1-8, with the theme "Open Your Home to God." The first Sunday has been set aside by Methodism's General Conference as Children's Day. In connection with this day, a special program entitled "The Difference It Makes" has been prepared and is now available (Service Department, Box 871, Nashville 2, Tennessee; 15 cents each).

The second Sunday of National Family Week has been designated as Mother's Day. Pastors traditionally have used one of these Sundays for a special sermon, focusing attention on the importance of Christian teaching in the home and close co-operation between the church school and the home.

National Family Week is observed by Catholics and Jews as well as Protestants. The General Board of Education urges participation of Methodists in interdenominational community projects such as public forums, television programs, and book displays in public libraries.

Specific suggestions of the General Board for observing the week nights include the following:

Monday—Beginning of a class for parents to be held for the week, or once each week during May. Theme, "The Christian Family, the Hope of the World."

Tuesday—Discussion group for young persons on preparation for marriage.

Wednesday—Family night at the church.

Thursday — Interdenominational or community forums on family life (for parents).

Friday—Family-at-home night.

Saturday—Preparation of the Sunday school lesson.

Material available to help pastors includes leaflets on the theme, commitment cards, posters, study books, Children's Day programs. The list of materials can be obtained from Service Department, Box 871, Nashville 2, Tennessee.

Two European Seminars Scheduled for This Summer

A World Peace seminar involving travel in Europe from June 26 to August 20 is being organized under auspices of the Board of World Peace of the Detroit annual conference.

Leader of the travel-study seminar is Carl Soule, field secretary of the General Board of World Peace and a member of the Detroit conference.

The transatlantic voyage is to be made by air, and travel to stops in England, Scandinavia, Germany, Switzerland, and France will be made by ship. High lights of the itinerary include a visit in Manchester during the British Methodist conference and special events in Paris and Geneva.

Cost of the trip is to be approximately one thousand dollars. Interested pastors and laymen of Methodism are invited to write for further information to Carl Soule, 804 East 14th Street, Lombard, Illinois.

Another group sharing the same plane and the same terminal dates is being organized by leaders in the Southern California-Arizona conference.

Harvey Seifert, faculty member of the University of Southern California School of Religion and leader of the tour, describes the Seminar as "an adventure in international understanding."

The tour includes stops in London,

Amsterdam, Berlin, Geneva, Rome, Nice, and Paris. Approximate cost is to be eleven hundred and fifty dollars.

Methodist ministers and laymen may get further information and application forms from Harvey Seifert, 3518 University Avenue, Los Angeles 7, California.

Music Aids Being Prepared

Three new items for use in local churches are now in process, in cooperation with the music committee of the General Board of Education.

The materials are: (1) a brief manual on music in the church school; (2) a manual for the music committee of the church, and (3) a leaflet on the relationship of the multiple choir system to the church school.

The General Conference of 1952 gave the Division of the Local Church, Methodist Board of Education, responsibility for giving help to local churches in the field of church music. The music committee is under supervision of Walter Towner, director of the Board's Department of General Church School Work.

Plans for 1955 include:

1. A nationwide conference of Methodist church musicians who have made church music their vocation.

2. An offer of co-operation to all six jurisdictions of The Methodist Church in holding institutes of church music.

3. Experimentation in annual conferences and districts of Methodism with local "singing schools."

Temperance Program Available on Record

A full half-hour radio program in the field of temperance is now available on 33-⅓ rpm "platters."

Using a "you are there" format, the program takes its listeners to Constitution Hall, Washington, D. C., for what has been called the outstanding program of its kind in a decade.

Included on the record are the music of a massed choir from Washington's churches, excerpts from addresses by Bishop G. Bromley Oxnam, Mrs. Frank Brooks, and District of Columbia Commissioner Renah Camalier, all hinged together with a background narrative.

Of special interest is an on-the-spot report from Washington reporter Joseph Paull, on crime conditions in the nation's Capital.

For use as a program with groups of youth or adults, the half-hour recording is $1.75. Order "Convocation Recording" from TEM Press, 100 Maryland Avenue, N.E., Washington 2, D. C.

METHODISM'S NEWEST Home for the Aged, Willamette View Manor, over ing Willamette River near Portland, Oregon. The building, costing $2,50 includes 240 modern apartments on eight floors. Delano Aerial Surveys p

Directors Needed

Because of a serious need for directors of Christian education, the Division of the Local Church of the Board of Education is entering into an intensive recruitment of persons for this vocation. It is hoped that these persons may be recruited in time to begin their professional training in the fall of 1955.

These are two aspects of this recruitment program, a Board of Education spokesman points out: (1) The concern to assist in increasing the number of candidates for the MRE degree in Methodist graduate schools. Each person recruited will be encouraged to attend the school of his preference.

(2) The location of Scarritt College for Christian Workers across the street from the Board of Education in Nashville provides opportunity for a unique type of training for directors of Christian education.

Scholarships will help in recruiting these persons. The executive secretary of each annual conference has been asked if his conference board of education will underwrite at least one scholarship.

The scholarships which materialize will not be limited to persons who come to Scarritt College. They may be used at Scarritt or in any of the theological schools of The Methodist Church that provide training for directors of Christian education.

Help is needed from pastors who will recommend possible candidates t conference executive secretary, ac ing to Miss Lilla Mills, staff memb the Department of General Ch School Work responsible for thi cruitment program. Names of c dates should be sent to her at Bo Nashville, Tennessee.

Nevada Bill Would License Clergymen

Carson City, Nev. (R.N.S.)—Li ing of clergymen to perform mar ceremonies is proposed in a bill i duced in the state legislature he

The Senate measure would re clergymen to present their crede to the Secretary of State in ord obtain a license to officiate at marri It also would provide for the app ment of a lay commissioner of mar in each county.

These commissioners would be thorized to perform wedding rit place of justices of the peace, di and supreme court judges who have this authority.

To be eligible for a license a cl man would have to "represent a ch congregation, or religious societ corporated in Nevada," the bill s

Another measure, filed in the house, calls for the creation of marriage bureaus and the empow of county clerks to name deputie thorized to perform marriage

s. Fee for the service would be ollars with the revenue going to unty treasury.

bill calling for the licensing of men to perform marriages was ted by the previous legislature last [1954].

a Mission—1955

W. WILCHER

ruary 8-17 marked the dates of th International Evangelistic Cru- o Cuba. Ministers, wives, and lay- numbering 176, assembled from y-eight states at Trinity Church, i, to fly over to the island republic ghty-eight passenger Pan Ameri- lanes to Camaguey and Havana om those points to spread all over land.

he preached in city churches and l chapel services. Others preached tch-roofed chapels, in cane fields, gar mills, along river banks, and nder the trees. The whole island overed from Pinar del Rio on the to Guantanamo on the east.

ndreds heard the Gospel of Christ ne first time, and many of them commitments to Christ. When the were compiled, 809 services had held; attendance had totaled ; 6,261 visits had been made; and first commitments had been re- d. During the mission 333 previ- trained members were received to to the 7,000 Methodist members n Cuba.

aders in the venture were John scomb, Bishop of the Florida area, Harry Denman, of the General d of Evangelism.

e of the churches dedicated was Harry Denman Memorial at Capde- a fitting tribute to one who has such a passion for Cuba.

n Spradling, a devout layman St. Louis, has participated in all Cuban missions. He has helped to eight churches there through his .

o years ago a young minister and wife came from Indianapolis, na, to have a part in the mission. are now missionaries in Santiago s Vegas. Carl and Betty Shafer and little family are working in a ly growing school (Colegio Wes- which began in 1947 with seven s.

is year there are 260 pupils. One e has been purchased for school but it has been necessary to rent others at a cost of $130 a month. w building to house the school will onstructed as soon as the needed 00 is available.

year ago Bishop Branscomb heard about a little Protestant group whose building had been destroyed twenty years ago and the church discontinued. A faithful few had kept the church bell and a few chairs, hoping and praying for a church again. This year the bell rang again.

In a little town near Pinar del Rio the first Protestant service was held during the mission. In that service the visiting pastor asked all who wished to give their hearts to Christ and to organize a church to sign the flyleaf of his Bible. Almost one hundred responded.

In Fomento six hundred people turned out on Sunday afternoon, February 13, to honor the pastor from the States whose church had given $8,000 to build a fine church in their city.

In Santa Ana there was no church of any kind. Priests come once a year to marry those who have been living together since their last visit and to baptize the babies. A congregation was organized and a Methodist church will be built there.

No one can participate in the Cuba Mission without the deepening of his faith, the vitalization of his passion for unregenerate and spiritually hungry people, and an abiding appreciation of the cordial hospitality of his Cuban friends.

Workshops Announced For Recreation Leaders

To help church leaders understand the problems and learn the skills involved in working effectively in the field of recreation, three regional recreation workshops are scheduled this spring.

These three learning-by-doing meetings are jointly sponsored by the Division of the Local Church, General Board of Education and co-operating annual conference boards, according to an announcement by Wallace Chappell, staff member.

The workshops are for persons with responsibility for recreation planning or leadership in local church, interchurch, or student work. Registration for the various meetings is handled through executive secretaries of the conference boards of education.

Scheduled for April 13-20 is the Southeastern Recreation Workshop to be held at the Methodist Camp, Leesburg, Florida.

April 24-29 has been set as the date for the South Central Workshop. This will be conducted at Extension Study Center, Norman, Oklahoma.

The Middle Atlantic Workshop will be held at Pennington School, Pennington, New Jersey, June 5-10.

In addition to these there will be training opportunities for recreation leaders sponsored by other groups. A listing will be found in the spring issue of *Leisure*, available upon request from *Leisure*, Box 871, Nashville 2, Tennessee.

Coming Events

Information for this section should reach *The Pastor* six weeks before the event is scheduled to take place, or as far in advance as possible.—Ed.

Apr. 3—Palm Sunday
Apr. 3-9—Holy Week
Apr. 7—Maundy Thursday
Apr. 8—Good Friday
Apr. 9—Easter Eve
Apr. 10—Easter
Apr. 11—South Central Jurisdiction WSCS meeting, Fort Worth, Tex.
Apr. 12-14—South Central Jurisdiction convocation, Fort Worth, Tex.
Apr. 13-20—Southeastern Jurisdiction recreation workshop, to be held at the Methodist camp, Leesburg, Fla. First of three regional recreation workshops scheduled this spring. See news item for specific details.
Apr. 18-22—Northeastern regional camp training, Sky Lake Camp, Windsor, N. Y.
Apr. 19-22—Annual meeting of the Council of Bishops, Seattle, Wash.
Apr. 24—National Christian College Day
Apr. 24-29—South Central Jurisdiction recreation workshop, to be conducted at Extension Study Center, Norman, Okla.
Apr. 25-29—Regional camp training, Camp Wanake, Beach City, Ohio.
Apr. 29-May 4—Regional camp training, Camp Dogwood, Ashland City, Tenn.
May 1—Children's Day, first Sunday of National Family Week.
May 1-8—National Family Week. Theme: "Open Your Home to God."
May 2-6—Regional camp training, Camp Comeca, Cozad, Nebr.
May 2-7—Regional camp training, Camp New Hope, Chapel Hill, N. C.
May 2-7—Regional camp training, Camp Cho Yeh, Livingston, Tex.
May 3-5—Quadrennial convocation for deaconesses, Scarritt College, Nashville, Tenn.
May 8—Festival of the Christian Home (formerly called Mother's Day)
May 9-13—Youth curriculum committee, Nashville, Tenn.
May 9-13—Regional camp training, Camp Anderson, Green Lake, Wis.
May 15—Rural Life Sunday
May 19—Ascension Day
May 22—Sunday after Ascension Day
May 23-27—Regional camp training, Camp Arrah Wanna, Wemme, Ore.
May 29—Whitsunday (Pentecost)
May 30—Memorial Day

Slants on the Secular

By JOHN O. GROSS

A Quickened Spirit

THE MAIN story in the music section of *Time* (Jan. 17, 1955) featured Marian Anderson's debut at the Metropolitan Opera—the first Negro to appear in this renowned music hall. Seats had been sold out for weeks, and on the day of her performance, the line for standing room began to form at 5:30 A.M. History was made on that occasion, but like other great moments in history some important dates preceded this one.

One was Marian Anderson's conversion while in early teens at the Union Baptist Church in Philadelphia. So important is religion in her life that when she made *Time's* cover in 1946 (Dec. 30), the sketch of her life was not in the music section but in the part headed "Religion."

It related her triumphant march to fame at home, upon the continent, and in South America. It told how Arturo Toscanini exclaimed when he first heard her sing, "Yours is a voice such as one hears once in a hundred years." But behind it all was the quickened spirit of a young Negro girl and the interest of her pastor and church.

She practices stewardship in the best meaning of that word. Her voice is God's gift to her and singing is a religious experience. As an American Negro, "nobody knows the trouble she has seen."

In all she has found that her religion has helped her to meet the difficulties. *Time* did not err in putting her biography under religion. The cultivation of the religious spirit in her life accounts for the plus quality in Marian Anderson's voice and her rise to an unquestioned place among the great singers of all time.

Reflection of Secularism

TWO OF THE great prime ministers produced in Great Britain were brought together during December, 1954—one, William E. Gladstone, in a biography (*New York Times*, Dec. 12) and the other, Winston Churchill, on the occasion of his eightieth birthday (*Manchester Guardian Weekly*, Dec. 2). There are many parallels between these two, and one significant point of difference.

In respect to personal religious faith, Gladstone stands alone. In fact, few men to occupy high office have shown more concern for making it Christian than Gladstone. Politics was his acknowledged vocation and he dedicated himself "to make political life truly Christian."

His Christian convictions were not confined to statecraft, but reached out into society. One of his special concerns was for rescuing prostitutes. During his life he helped to found several rescue homes and contributed large sums for their support.

Churchill has earned a high place in British history. In the time of the nation's greatest peril he became the symbol of the hour. His accomplishments are numerous and varied. Among the men produced in England he stands at the top, if not alone, in his versatile talents.

But in a recital of the accomplishments at the exercises honoring this great statesman, no mention is made of his personal religious life or his concern for religion. That this may be said of a man who, in his time, has witnessed more serious crises and threats than any other prime minister is, in itself, a reflection of the secularism of our day.

Hope Through Love

A NEW MOOD has been found among present-day writers by *The New York Times Book Review* (Dec. 26, 1954). Summarized, it said that the post-war novels are not distinctive because they deal with love or the failures of love, but because they give love a special character and urgency. "The only way to define or discover the self is to get beyond self through love."

The chief resource of man is Christian love. The novelists know it. The scientists know it, too. After J. Robert Oppenheimer, one of the creators of the atomic bomb, had sketched mankind's plight in the closing lecture of Columbia University's bicentennial observance, he said, "This is, as I see it, the condition of man, and in this condition we can help because we can love one another."

The public press said that Capitol Hill was deserted during the Christmas season, but added that "Cathedral Hill," the location of Washington Cathedral (Episcopal) was crowded. The fir
the symbol of man and law; the se
the symbol of God and faith.

In that cathedral is the grav
Woodrow Wilson. On Christmas da
grandson of Woodrow Wilson, Fr
B. Sayre, Jr., conducted the servi
the cathedral. The assembled aud
and the television viewers heard
read, "Hear what our Lord Jesus C
saith. Thou shalt love . . ." This
expresses the faith both of the dec
president and the preacher.

There is a parable here. Hope sp
when men associate Capitol Hill
Cathedral Hill. The goals of one ca
be reached without the other.

Doctor Sayre is the grandson o
great advocate of peace, and his fa
Francis B. Sayre, is a distingui
statesman and diplomat. In followin
father's and grandfather's steps, Fra
B. Sayre, Jr., cast his lot with
forces of religion instead of statec
Religion, he believes, offers the gre
hope of making the ideals of Wood
Wilson regnant in this world.

If this same conviction deepens in
whole life, and we rediscover with
like Sayre the religious foundatio
our culture, we may see a spir
awakening in our time.

Origin of Christmas Festival

THE ORIGIN of our Christmas f
val has been connected with the w
solstice, the time when the days b
to lengthen. This ties it up with s
pagan practices found in the Ro
empire during the first two centu
Does this invalidate Christmas an
significance?

It does not, says the *Manch
Guardian Weekly* (Dec. 30, 1954)
". . . the birth, life, and death of J
Christ was something very diffe
from . . . pagan mythology. . . ." It
tinues:

"That the true divine nature sh
be manifested in giving rather tha
ceiving, in serving rather than b
served, in laying down his own lif
others rather than in calling upon o
to sacrifice themselves for him—all
was strange and new. To many pe
still it is hardly credible.

"Yet, if Christmas means anythi
all of permanent importance to
kind, it means precisely that—tha
final secret of the universe and the
nature of the God who controls it
given in human terms in the char
and the doings of Jesus Christ. His
pearance on the stage of human his
is the manifestation of God. If th
so, we do well to celebrate the b
day of Christ, even if we have to bo
a date from the pagan calendar fo
purpose."

John O. Gross is executive secretary of the Division of Educational Institutions, Methodist Board of Education, Nashville, Tenn.

ɛtter From a British Pastor

JOHN C. BOWMER

MY PREVIOUS letter, (see Jan., 55, page 15) I happened to say every Sunday eight out of every ulpits in British Methodism were ied by lay preachers; so your edi- as agreed to the suggestion that I in this letter about the selection training of this noble band of ers—and a large band, too, for at nt we have over twenty-four thou- fully accredited local preachers ver three thousand five hundred rial."

e office is one of great honour and fort is spared to see that those who fy are carefully chosen and ughly trained for the work.

e process begins in the local ch, where minister and leaders always be looking for potential chers among their young people. If ng man (or woman) shows ability ading, say, his week-night fellow- group, and if he feels a call to lop himself on these lines, his name nt from the leaders' meeting to circuit local preachers' meeting, mmending that he be given a "note orising him to assist a fully ac- ited Local Preacher in the conduct e services within the limits of the it."

is note will be valid for one quar- nly, but will be renewed if satis- ry reports are received of his serv-

Years on Trial

ter about six or nine months, dur- which period he will gain confidence ublic speaking, he will be promoted e status of a "local preacher on ," which means that his training has y begun. His brethren have judged to have the making of a preacher m.

e conference recommends that y young preacher should spend two s on trial, so as to give him time tudy the four essential subjects h are the basis of all our preaching d Testament, New Testament, doc- , and homiletics.

hn C. Bowmer is pastor of Wesley thodist) Church. His address is 14 reen Terrace, Seaham, County ham, England.

Our Connexional Local Preachers' Department has issued its own text-books on these subjects and more people than local preachers are finding them useful. The O.T., N.T., and doctrine papers are compulsory and only in very exceptional circumstances will exemption be granted. All such exemptions must be reported to the district and connexional boards.

At the time of this writing, homiletics is optional, but there is a strong movement on foot to make it compulsory.

The Christian doctrine course, in addition to the study of general theology, includes an examination of Wesley's sermons, for these are the doctrinal standards of Methodism.

Full Plan Requirements

When a preacher on trial has passed his written examination and has been judged capable by the circuit local preachers' meeting, he is ready to be received "on full plan."

First, he must submit himself to the test of a trial service and sermon, and then present himself at the circuit local preachers' meeting for an oral examination on the doctrines of the evangelical faith.

He will also be asked to give an account of his conversion, call to preach, and present Christian experience. We do this because we feel that preaching is not merely a matter of book knowledge, or even of oratory; we insist that a preacher should experience the love of God before he tells others about it!

Being received on the full plan is a serious step. The testing and training of a young preacher is the prerogative of the circuit local preachers' meeting; the responsibility for giving him the status of a fully accredited preacher belongs to the circuit quarterly meeting. Once the quarterly meeting has given its assent, the preacher has the authority of the Methodist Church to preach the Gospel.

This authority is bestowed in a "Service for the Public Recognition of Local Preachers." The candidate is given the right hand of fellowship "in token of welcome by the Church," and he is presented with a Bible that "He Who gave the Word may give you grace, wisdom and power to proclaim the truth . . . as it is in Jesus."

As a young preacher leaves this service he may not feel or look any different, but he has had bestowed on him a new status and a new authority by a church which, in the name of Christ and under the guidance of the Holy Spirit, has recognised and tested his gifts and graces.

May Continue Studies

For the preacher who is keen on his work, this is merely the beginning. He can continue his studies and, if he desires, qualify for the local preachers' diploma.

Correspondence tuition is available; he is able to attend "schools" which are places of both fellowship and learning. These "schools" usually last a fortnight if arranged by the connexional department. Probably there will be district week-end schools also. The department also publishes, every two years, a helpful *Local Preachers Handbook*, and runs an extensive lending library, the only cost to the borrower being that of postage.

Once a person is a Methodist local preacher he (or she) knows that henceforth, until his earthly course is run, a watchful eye will be kept on his work and witness. He knows that at every circuit local preachers' meeting the question will be asked of him, "Does he walk worthily of the Gospel?"

Oversight and Welfare

Three committees are charged with oversight and welfare of the local preachers. Every circuit has its quarterly local preachers' meeting, every district its local preachers' committee and at connexional level there is the committee which is representative of every district in Great Britain.

The circuit local preachers' meeting is charged with oversight of the preachers in the circuit. The superintendent minister presides at the meeting of the district committee. His colleagues are present, together with the fully-accredited preachers. Those "on trial" are expected to attend also, but are not entitled to vote.

In this meeting some very searching questions are asked of every preacher—"Does he walk worthily of the Gospel? Does he believe and preach our doctrines and nothing contrary to them? Does he observe our discipline? Has he competent abilities for the work?"—and the preachers' names are called over one by one. Defections are rare—thanks be to God!—and generally speaking a high standard of work and witness is maintained.

Then follow two questions which transform what could be simply a business meeting into one of fellowship,

[*Continued on page 48*]

The Hero in Your Soul

Gideon was changed from an ordinary man into a victorious leader when he listened to "the angel of the Lord," who still comes today.

A Sermon by JOHN W. McKELVEY

And the Lord turned to [*Gideon*] *and said, "Go in this might of yours and deliver Israel from the hand of the Midian; do not I send you?"* (Judges 6:14)

READING the papers as well as gazing intently at life about us gives one the impression that mankind is rapidly going to the dogs and sinking fast to new depths of moral cowardice and shame.

The deplorable lack of moral backbone among the politicians of France is as good an illustration as any. Indecision and instability have threatened to drag France and western Europe to the brink of ruin. Although the administration of Mendès-France had a stabilizing influence, the outlook still is uncertain. No one leader in France can win enough support to bring in a better day because all the other leaders are either jealous or afraid that the huzzas of history will belong to another and pass them by.

Who Shall Deliver Us?

Perhaps we in America also are victims of a similar moral disintegration; part of the frenzy characterizing our present-day behavior, in Congress and out of it, is probably due to our failure to "see evil" for what it is and to deal with it adequately and redemptively.

It is tremendously revealing that affairs in public life have reached such a state of demoralization that Governor Thomas E. Dewey felt it necessary to include in an annual message to the New York legislature a request for the enactment of a code of ethics to govern the conduct of public officials.

And when one gets down to everyday life and everyday people, the situation seems to be no different. It is not merely the prevalence of crime and wickedness that startles you, but the widespread manifestation of human indifference and cowardice. Twenty-one Americans in Korea refused repatriation. Why? Why should they scorn and revile the appeals of loved ones and country to return home?

There is the pathetic story of Private Harry Lee in Los Angeles, A.W.O.L. to begin with, and running away from his wife and child by attempting an inglorious exit from the parapet of a four-story apartment building. Why?

There is the appalling tragedy of robbery, theft, misappropriation of funds, fake suicide, and even murder almost daily somewhere, and the question is always the same—"why?" Was not life possible without stooping to gain a treasure, a cankered paltry existence, a false sense of freedom? Was there no alternative, no nobler choice, no higher loyalty?

The answer, of course, to these pressing queries does not lie with President Eisenhower and Congress, or with the bishops of the church and the next General Conference. It lies with you and me.

Our Predicament

You may not relish this news any more than I, but we cannot escape it; and we find ourselves instead very much in the same predicament in the throes of modern life as Gideon in the days of ancient Israel.

It is not necessary to narrate the story of Judges 6:8 to get the full picture of Gideon's situation. You can understand what he was up against by reading a single verse: *The people of Israel did what was evil in the sight of the Lord; and the Lord gave the* [illegible] *the hand of Midian seven year* the hardships and deprivations, a suffering and tribulation that bef Israelites was directly related t fact that they *did what was evil sight of the Lord.*

There is no need to ask wha of evil. Evil actually is of one man's self-sufficiency on one han on the other, man's rebellion a God. And once Israel had comm evil there was no escape from c quences, inevitable now as then *he who sows to his own flesh will the flesh reap corruption. . . .* I time Israel could endure their affli no longer, and Israel *cried to the on account of the Midianites. . . .*

Man's extremity has always God's opportunity and in this crisis seized his opportunity and sent his to this man named Gideon, who in secrecy was threshing wheat in a press to hide it from the enemy.

And the angel of the Lord appe to him, and said to him, "The Lo with you, you mighty man of valo

The Angel of the Lord

There are two things about this perience that are extremely fascina The first is that Gideon saw an a and the second is that the angel s hero. The first is no less miracu than the second. Both things wer credibly true, as time still proves.

We have unduly neglected mar the great Old Testament heroes, G to be specific, because of their ass tion with angels. No doubt we w understand much more than w about "the angel visitants" suc Gideon saw if we lived lives sensitive to holy things, more rece to the musings of the Spirit.

Instead of repudiating the reali the unseen world about us, becaus have never been visited by the L angel, we ought to look earnestly w and ask what it is that blinds u closing our eyes to "prophet ecsta and hiding from our vision the glo celestial things.

And yet, did we but have eyes t we all have had frequent encou unexpected meetings, chance ass tions that have served as turning p in our individual destinies.

We know, therefore, something excitement, the anxiety, the anti tion that must have come to G when in his bewilderment and de the angel of the Lord appeared an livered to him orders from heave

Words of the Angel

If we can recover accurately th actions that came to Gideon in dramatic moment, we are led to be

John W. McKelvey is pastor of Lansdowne Methodist Church, Lansdowne, Pa.

Gideon was startled not by the rance of the angel, but by what ngel said about the hero in his *"The Lord is with you, you mighty f valor."*

ay, sir," for the term he used in ring the angel was a term of sy rather than a title of religious ation—*"Pray sir, if the Lord is us—"* but the angel did not say the angel said "you."

eon went on, *"Pray, sir, if the is with us, why then has all this en us? And where are all his erful deeds which our fathers re- ed to us?"* And as he waxed r he added, *"Pray, Lord, how can ver Israel? Behold, my clan is the est in Manasseh, and I am the in my family."*

all fairness Gideon was not nearly lf-deprecating in his protest as he concerned about the truth of the 's assurance of deliverance. By of proof look at the ridiculous test- that followed, with the kid and the avened cakes as well as with the of fleece and the dew.

deon's reactions were childish and ature, to say the least, and yet we doing the same thing constantly. rtunately for Gideon, as for us, the l of the Lord submitted to all the diating tests Gideon could think of, for one supreme reason, because he "the potential hero" in Gideon's He said, *"The Lord is with you, mighty man of valor."*

Hero Within

e hero-soul is God's gift to every but too frequently it is allowed to and die without ever being called action. And who is to call the hero- to attention and give to it its chal- e if not you, O teacher, parent, selor, and friend?

e soul's secret was imparted to on by two things which the angel First he "looked." There is more is word than meets the eye. This not the ordinary function of the to look, to see, to investigate. Like y experiences, the words used to ey them are poor substitutes.

the end, if one wants to understand meaning, he must sit down and er them. It was this way with the thing the angel did when he looked deon. That look did something ex- rdinary: it "fixed" Gideon's atten- it inspired his confidence; it ele- d his thought; it quickened his

sus possessed this capacity to k" at men to the awakening of the in their soul and the redemption eir lives. He "looked" at Peter out- the judgment hall when Peter had denied him three times. Peter went out in bitter shame and wept bitterly because he had betrayed the hero within him as much as because he had denied his Lord.

Christ "looked" with compassion on the leper and he received power to be made whole. He "looked" upon the fields and saw not that they were stony and unfruitful, but that they were *"white for harvest."*

No wonder the writer to the Hebrews later turned this process around and cried with enthusiasm to those who would make life rich and triumphant, *looking to Jesus, the pioneer and perfector of our faith. . . .*

What things will happen in your experience under the spell of such a divine "look" I cannot predict, but they will startle you and transform your life. The big change will not necessarily produce a tidal wave of morality and righteousness, but it will begin a new front on God's part in his dealing with mankind. It will start with one man, like Gideon, a single, solitary, lonely, frightened man with a hero in his soul.

I wonder if right now, at this very instant, or perchance last week while you labored tediously and wearily at your given post, the angel of the Lord did not appear and "look" upon you with the intent of bringing out the hidden hero in your soul.

But what is its portrait? you ask incredulously. Arthur J. Moore in *Immortal Tidings in Mortal Hands* (Abingdon Press, $1.75) suggests that the portrait of the Christian hero includes "the quality of his spirit, an expectancy of his faith, an urgency of his mission, and a holiness and heroism of his conduct." The angel visitant is always at work "looking" for the hero!

The Angel Speaks

The angel not only "looked" but "said"—changed his tone, used the modes of human speech, and addressed Gideon—*"Go in this might of yours, and deliver Israel from the hand of the Midian; do I not send you?"*

It is quite fitting that Gideon reacted as he did, reproaching himself in his own unworthiness and belittling his capacities. True worth is always modest, and on occasion downright irreverent. Sarah "laughed" when the Lord said she should bear a child in her old age.

Moses was dismayed when he was commanded to go back to Egypt and lead the Israelites to freedom. Paul was incredulous when the Lord laid hold of him and sent him to preach salvation to the Gentiles and deliverance to the captives.

Such was Gideon's tendency, but somehow he could not escape the haunting, unrelenting question, *"Do I not send you?"* which was equivalent to asking, "Have you no faith in God? Is there no new opportunity? Are not those with you greater than those against you? Is not one with God still a majority?"

Is it not difficult to slip into Gideon's shoes ourselves and imagine how nearly identical Gideon's reactions were to our own. "But," Joseph Parker asks, "are there not these two great lessons lying upon the very face of history, namely, first, that we grow in social power as we grow in spiritual consciousness. . . ? It is when we see God most clearly that all difficulties vanish from our sight. . . . Then there is a second lesson, namely, that we need not be socially great to be spiritually useful." We need only to respond to our call of duty, to yield to our opportunity of service, to give in our hour of sacrifice. To do this we will need courage.

I am thinking of twenty-two-year-old Sergeant Leonard Moran of South Boston who in less than five seconds had to decide whether to save his life or to lose it when the hand grenade tossed by the recruit he was training rolled back into the trench at their feet.

Acting without a moment's hesitation, he hurled himself on the grenade, shielded the recruit from the resulting explosion, and died, but not without revealing before the humbled eyes of men the hero in his soul.

It is often like that when the call of God comes. There is no time for equivocation and stalling, no matter who you are, how poor, how unprepared, how weak.

It is God's plan to take the weak to trouble the strong, the things that are not to bring to nought the things that are, the hero in your soul to confound the evil in the hosts of wickedness roundabout.

Whitsuntide Calendar To Appear in May Issue

The March issue of *The Pastor* carried the regular feature of suggested preaching ideas for the Eastertide Season, which extends through May 22. Therefore, the suggestions for preaching during Whitsuntide Season (May 29-August 21) are not published this month, but will appear in the May issue.—Ed.

How an Organized Interview Helps in Premarital Counseling

A planned pattern of questions aids in prompting discussion and offering suggestions to the prospective bride and groom.

By WILLIS C. PHELPS

EVERY PASTOR chooses his own methods of dealing with the various problems of his work. One of these problem areas is that of couples seeking to be married.

How shall the pastor attempt to help the man and woman who come to him asking to be married? Shall he marry them at their earliest convenience, give his blessings, and bid them every good wish? Or shall he attempt to find out their specific needs and offer some helpful suggestions?

The writer, early in his ministerial work, felt the need of a competent method of helping such couples.

I mentioned the problem to W. Clark Ellzey, Methodist minister, marriage counselor, and professor at Stephens College in Columbia, Missouri.[1] He was experienced in premarital counseling, and he gave me several helpful suggestions on procedure and resources. Most helpful of all that he gave me was a copy of the mimeographed questionnaire which he used as a basis for the premarital interview.

Using his premarital interview blank as a basis, I began to develop my own plan for premarital counseling. From time to time I revised the interview, using my own experience in counseling as a guide, as well as adapting suggestions from many manuals and pamphlets.

[1] Ellzey is author of *How to Keep Romance in Your Marriage* (Association Press, $2.95).

Willis C. Phelps is pastor of the First Methodist Church in Windsor, Colo.

Early Training Needed

We are living in days when premarital counseling is becoming more and more important. Yet we are aware that premarital interviews do not come early enough in the lives of many couples.

Earlier training should be given in many of the areas to be treated by the premarital interview. Sound, wholesome training in the home is needed on such subjects as learning to live with others, respect for personality, and biological functions. If this is supplemented by adequate training in our schools, so much the better.

The wise pastor usually helps to promote discussions, guided by mature understanding, in the youth meetings of the church. These discussions should include such subjects as friendship, courtship, and marriage.

But the sad fact is that many couples coming to a busy pastor for marriage arrangements have never had the advantage of such training. So, in the short time allowed him, the pastor has to do the best he can with the situation at hand.

I have been well repaid for my efforts in trying to help these couples. Many have told me later how much our interviews helped them to make the step into marriage with confidence and a better understanding of its problems.

Builds Better Relations

The premarital interview can help the couple, and it can pave the way for better relations between the couple and the church.

My present plan of premarital counseling includes the use of a mimeographed interview blank.[2] This s as a guide for my procedure.

It is always well for a pastor to appreciation to the couple for h chosen him to perform their we ceremony. Most couples appreciat interest shown by a pastor and usually most co-operative in the i view. They are open to, and welc any helpful suggestions which the tor may give.

The interview blank is a guide each interview will determine wh all of the questions should be The interview presents an opport to find out the needs and the reso of each couple. From these finding pastor can then attempt to give help at certain points.

Consider Common Problems

During the interview the pastor lift up for the consideration of couple problems which are fairly c mon, but to which the couple have little attention. Oftentimes it is a ization of the old adage "to be warned is to be forearmed."

Because these interview blanks kept on file, some of the informati routine. But all of it is importan understanding the total situation.

Name, residence, occupation, and of each person is asked.

Then follow questions about the ents, number of children in the fa and whether or not the man or wo was in the armed services. This i mation is important to the pasto his understanding and for what counseling is necessary later.

The question is always asked y couples: "What do your families t of your marriage?" In a few case discussion following has helped to serious consequences.

Information as to how long the persons have known each other the length of their formal engage period is valuable to the pastor's un standing and potential help.

Discuss Insurance and Savings

Although many young lovers be that love is all-sufficient for their fare, it is well for the pastor to in as to whether either or both hav surance, savings, or property. It is prising to learn how many y people do not carry life insurance

It is also well to inquire into the cational status of each party, and attitudes regarding the use of holic beverages.

It is a rare marriage that does have some difficulties arising afte wedding. The question is asked

[2] Upon receipt of twenty-five cents, the will send a copy of his interview blank. Wri 607, Windsor, Colo.

attitudes they will take toward difficulties. This gives the pastor pportunity to stress the fact that difficulties, often a normal part of iage, should be met with honesty a desire to overcome them.

ere are still a few naïve persons believe that marriage will settle y problem they have known. A ing about the matter is often help- in averting the "going home to ier" pilgrimage.

gious Life and Attitudes

nsideration is given to the religious and attitude of each person in- ed. Is it different from that of their nts? If the two have different re- us backgrounds, suggestions are e with discussion as to how these rences may be resolved.

tention is called to the necessity solving the differences where chil- may be in the picture. If any ges are contemplated in religious g, the time to consider them is dur- the prevailing good will of the pre- ital arrangements.

test of emotional stability is given the explanation that it is helpful ne pastor, even though it may seem nentary to the couple. Emphasis is ed on the results of emotional ks in childhood and the part they in adult life.

uring this emotional stability test, ortunity is given to the wise pastor ffer some helpful suggestions rela- to common personality problems. hat information does each of them ess regarding sex in marriage? in it is a sobering revelation to n how few of them have had any ruction on this delicate subject. they have not had access to legiti- e information, books are made lable to them. They are allowed to se one or two books to read before wedding.

uld Know Rh Factor

nce our state requires a Wasser- n test, suggestions are made as to re and how to get it. If the groom ns receptive, suggestions are made ut securing the license.

has seemed wise to this pastor to e the question: are they aware of importance of the Rh factor in the d. Each is urged to secure a blood to determine the Rh factor.

erious effects may be suffered by child of an Rh-positive father and Rh-negative mother. Treatments are available to lessen the trouble in d bearing under such conditions. If doctor does not give this test in a ine physical examination, it is well sk for it.

always advise a complete physical examination for the couple before the wedding. And I have been pleased to have a few couples thank me later, after the first baby was safely born of a Rh-positive father and a Rh-negative mother. The test had revealed their differences, and they had taken the necessary treatment.

The question of planned parenthood is raised, and the names of reliable physicians are suggested. The pastor can guide the couple to a competent physician, but it is also well to offer some reliable help to them through books. In a large city the pastor can secure much help from social welfare agencies.

Recommend Competent Physicians

In a small town it is sometimes a problem to find competent physicians who will co-operate in a program of adequate help for the about-to-be married couple. Most physicians are willing to co-operate if they find the pastor competent in this area of mutual help.

Opportunity for the asking of questions by the couple is always given. And it is well to close the interview with a reference to Paul's admonition to the Christians at Philippi in Philippians 4:8.

This interview is most helpful if the couple will come to the pastor several weeks in advance of the wedding. Then if necessary, one or more follow-up interviews can be held.

I find it helpful to let it be known through our youth groups, and others, that I welcome the appearance of a couple several weeks before the wedding. Most couples welcome the opportunity when they know the pastor can be helpful.

The pastor should always be helpful without dictating. He should be in all reality the guide and counselor, understanding the wishes of the bride, and co-operating with her wishes in the light of his best experiences.

The loaning of books of etiquette is sometimes in order. A recent publication, *Altar Bound* (Interstate Printers & Publishers, $2.95), by Betty S. Rogers and Elizabeth C. Pearce, is especially helpful.

More Help Than Hindrance

A pastor never knows how much he helps some couples. But if he is careful and considerate he is more likely to help than to hinder the marital situation.

A few years ago a couple from another state stopped at the parsonage and asked to be married that evening. Following my custom I asked to talk with them, at which time I emphasized the important parts of my interview.

When I came to the section dealing with sex in marriage, I was informed by the bride-to-be that sex was of no importance in their marriage. I was dumbfounded, but went ahead—after regaining my composure—and offered a few elementary suggestions. In due time the ceremony was performed and they went on their way.

About a year and a half later, my wife and I received a Christmas card from them. The card told of their joy in having a baby bless their union, and they thanked me profusely for the aid I had given them in counseling during that short time on their wedding day.

The opportunities are many! The wise pastor will respond by making use of the many resources now available for premarital counseling, so that he can adequately serve his people in this important phase of the ministry.

Suggested Reading

PASTORAL WORK AND PERSONAL COUNSELING, *by Russell L. Dicks. Macmillan Co., 195 pp., $2.75*

PREMARITAL COUNSELING, *a manual of suggestions for ministers by the National Council of Churches of Christ, 25 cents*

SANE SEX LIFE AND SANE SEX LIVING, *by H. W. Long. Personal Books, 181 pp., $2.50*

A MARRIAGE MANUAL, *by Hannah and Abraham Stone. Simon & Schuster, 301 pp., $3.95*

SEXUAL HARMONY IN MARRIAGE, *by Oliver M. Butterfield. Emerson Books. 96 pp., 50 cents*

HARMONY IN MARRIAGE, *by Leland F. Wood. Round Table Press, 122 pp., $1.25*

YOUR FIRST WEEK TOGETHER, *by George W. and Ruth M. Brown. National Council of Churches of Christ manual, 10 cents*

WHOM GOD HATH JOINED, *by David R. Mace. Westminster Press, 93 pp., $1.50*

Defining the Tasks Of the Marriage Counselor

Effective work in this phase of the ministry depends largely upon the pastor's understanding of himself, counseling, and present trends.

By HOWARD C. BUSCHING

THERE are three important tasks for the Protestant pastor in his role as marriage counselor.

First, the minister should know the context and the trends of marriage counseling. The wide field of working with people on their personal problems is expanding. We are in the midst of a time of expansion into the many subfields within the larger concern: psychotherapy, counseling, guidance, education.

The minister should understand how marriage counseling fits into the total picture. He may realize that there is theory back of it, and that more and more people are entering the field, but the fundamental question is: Exactly what is it?

Is marriage counseling a valuable sideline to the main work of the clergyman; is it a technique that he can "pick up" or "brush up on"? Or is it a complicated process calling for years of specialization? Is it as complex as brain surgery, as some have claimed?

How much is it an "art," how much a "science"? How much extra training does the minister need if he is to achieve competency and maintain integrity? Should he try to keep up with the rapid development of marriage counseling both in theory and in practice, and with all that is written?

A Distinct Profession?

Finally, is there a definite, though slow, trend towards the emergence of marriage counseling as a special and distinct profession, and will the term

"marriage counselor" become more strictly applied to those who adhere to the standards of the American Association of Marriage Counselors?

These are basic questions, not for any one of us to answer with certainty, but for every minister to ponder in order to know whether, increasingly or decreasingly, "this is for him."

In the second place the minister has the task of defining and doing his counseling job. The calls come to him no matter what his theory about it may be. He must deal with the work at hand whatever the context and trends of this new specialization may be.

The minister may choose not to attempt it, at least by the name "marriage counselor." There are some who take this position. They are not necessarily less counselors than their brothers. They simply do not use the term in reference to themselves, and they are more inclined to turn over difficult cases to some other profession.

This does not constitute giving up pastoral counseling, but rather making a distinction between pastoral cou ing and marriage counseling, and claiming any ability to do mar counseling.

Main Points of Counseling

Most clergymen accept the task. do so, however, with a felt nee staying within their limitations. do not wish to try more than should; neither do they like to do than they can do effectively.

What would be the main lines o counseling that the minister can Allowing for exceptional men, and ceptional training, I think we can scribe it best as follows:

First, there should be a strong phasis on premarital counseling education. There is the traditi service of arranging for the wed explaining the ritual, and explo questions of religion and church nections.

In addition there is large opportu for ministers to explore with a y couple the major areas and relat ships of marriage. This is a pr function of the pastor if the coup not too seriously disturbed with s problem. But such a process is b termed premarital education ra than counseling.

Refer Complex Problems

There may be problems, howe in premarital cases, as complex deep-seated as after marriage. If s premarital help needed may be "c seling," which the pastor is not tra to provide. He should then refer.

There is something to be said the point of view that insists the res sibility of a minister to society is serious in the case of premarital v than marital. Youths are more sus tible to advice, and the unfixed na of their relationships provides pastor with an excellent couns advantage.

The second large area of work is p marital counseling. The pastor sh give information and help parishio explore their problems and need matched by their possibilities and sources. He should provide emoti support in crises and give opportu for catharsis, and give assistanc the process of referral.

The minister should not advise pe to hold the marriage together, o get a divorce. Neither should he advice to either of the parties in ho act out his or her role as a mar partner or parent. He should help ple help themselves.

Refrain From Dabbling

Finally, he should not use cou ing methods and skills that he doe

Howard C. Busching is pastor of Trinity Methodist Church in San Francisco, Calif. This article is from a paper given at the annual meeting of the National Council on Family Relations in 1954.

rstand. It is difficult to know how "too deep" really is; but in opera- l terms the average minister, who not dabble in law and medicine, d also refrain from psychological g and methods used in depth py.

is leads to a third major service inister can provide: referral. One cts that the actual number of peo- eing steered by their minister to roper sources for help is not near- great as it could be. Here is in- a practical service.

ferral should be based on a knowl- of the community resources, the cies, and the practitioners. Also the ral should be carried out with ssional know-how; that is, in the manner. These last two sentences eads to the alert minister who will ot them as a sober responsibility, a splendid opportunity.

e third major task of the pastor marriage counselor is perhaps the important of all. The minister understand himself.

is probably true that the most de- inative part of counseling is the onality and the character of the selor. The minister must contin- strive for more maturity.

with the other tasks, this last one o large for a thorough discussion ; so I will focus particularly on the s and liabilities for counseling that to be peculiar to ministers.

ial Assets of Pastors

stors do have special assets as selors. One is that they possess we call warmth, love for people. is a prime requisite for the min- , and it ranks very high in the ities necessary for a counselor. I ve the public rightly expects more is quality in their pastors than in rs.

second asset is the special materials technical aids peculiar to our pro- on. Primarily there is our under- ding of, and skill in the use of, er.

ere is also the resource of devo- l materials and special religious Another advantage which we ss over other counselors—and one h we may not use enough—is our ch. I do not mean the building, but people. There are great possibil- for group therapy open to the ster who can relate his counseling nts to the groups in his church.

third special asset lies in a peculiar of our culture; namely, that a ster is the only person who is otable as an initiator of counsel- He is welcomed in calling upon le without invitation.

do not suggest that the minister should initiate counseling merely because it is more acceptable for him to do so. I do suggest that he has the advantage of social acceptance in so doing, provided it should seem wise. The general opinion is that counseling should not be initiated by the counselor.

Ministerial Handicaps

There are also liabilities, or handicaps, that seem to be peculiarly associated with the ministry. Because of the very fact that he is a minister, the pastor is more susceptible to these liabilities.

First, there is the strong temptation toward moralizing, toward using authoritarian attitudes and methods, and toward abuse of the immunity and prestige which the clergy enjoy.

Second, there is the temptation, which is the besetting problem of the minister, of trying to be "all things to all men." He may spread himself so thin that his effectiveness is vitiated.

A third liability is the danger of the minister overrating the importance of religious experience, without emphasizing the importance of the total human experience. If people say "I do not go to him [the pastor] because he would just pray over me," they may be pointing up this fault.

To use the dynamics of religious experience in the counseling process is an important and special skill, but we have no defense if it is the only skill that we can use with competency.

The above points are presented, not in an exhaustive way, but as a subjective outline of some of the most important considerations for constructive thinking and better practice in our work as marriage counselors.

Counselor's Workshop

Counseling a sick physician can be a trying experience, especially if the doctor does not recognize the need of help. This case demonstrates the need for mutual understanding.

Self-sufficiency

DR. S. LIVES in a small nearby town and is considered to be one of the leading surgeons in this area. He recently received an honorary degree for his ability to diagnose cases and for surgical techniques.

He works in a clinic with a general practitioner. Many of my parishioners go to this clinic. I had a physical examination from this doctor not long ago.

People usually choose the other doctor at the clinic because of his personal interest. Dr. S. is all business and does not seem to consider anything but the physical needs of his patients.

Dr. S. became sick due to an infected liver. I decided that here was an opportunity, so I went to call on him.

He seemed glad to see me. He was lying in his adjustable hospital bed in the center of the living room. I came in, and he lit a cigarette somewhat nervously. He started the conversation.

The Call

Dr. S.: Your name is . . . ?

Pastor: Sam Blank.

Dr. S.: You are in A. aren't you?

Pastor: Yes, I heard you were ill, and I thought I would stop in for a minute.

Dr. S.: That's very fine. I'm glad you did. I had a liver infection. Got the jaundice, had a lot of gurgling and gas and some pain. If it had been the flu, I would be back to work by now. But this condition is liable to flare up again unless you rest for a good period of time.

Pastor: I see. You must find it hard to lie around so much of the time when you have been so active.

Dr. S.: Yes, it was difficult at first. But I just had to do it, because it was necessary. It isn't so bad now though. I'm comfortable. I rest plenty. I read a lot. And I also find that television helps keep my mind occupied. Some programs, at least part of the time, are good . . . (*Pause*) . . . Yes, I've had to stick close to my bed. But I got out for the first time today. I took a ride down to the lake to see how high the water was. Oh, I went once last week down to the clinic. Dr. F. took some blood for some tests. But today I just went out and enjoyed nature.

Pastor: I see . . . (*Pause*)

Dr. S.: I enjoy nature. I guess you might say that my hobbies are strictly out-of-doors. During my spare hours I like to hunt and fish and be outside. That's where I enjoy life. You just

can't be happy in a city. To much fear. The city gives people neuroses. They go there to stay in their class. They have to buy cars, clothes, and housing that are more than they can afford. There is a fear there not found in the rural areas. That's the place for me. I know the cities—I've been in them, St. Louis and Chicago. They aren't good for men.

Pastor: You prefer the small places.

Dr. S.: Yes, that's true . . . (*Pause*) . . . How is your family?

Pastor: We're all right. I attended a conference last week. I thought I would get some rest. But after being gone a week I decided I'd come home and rest.

Dr. S.: Conferences are difficult. I attended one in Chicago a while back. It was very tiring. I came home and got sick.

Pastor: Hm . . . (*Long pause*) . . . Doctor, I heard you were sick, and I thought I'd stop . . .

Dr. S.: (*Interrupting*) I'm glad you did.

Pastor: You are not in my church but I frequently call on your patients who come to my church. I've tried to conduct myself with you as I would one of your patients. (*Pause*) And although you are not a member of my church (*he is not a member of any church*) I wonder if you would like to have a word of prayer before I leave.

Dr. S.: (*A little embarrassed*) Well, now that is totally up to you, Reverend!

Pastor: I would rather it not be totally up to me.

Dr. S.: If you want to have prayer, all right. As far as I'm concerned, it's your doing.

Pastor: All right, let's have a word of prayer. (*I bowed my head and prayed*) "O Gracious Lord, we are people of thy creation. We know that all things come from thee, so we humbly come seeking thy protection. May we feel that we can turn to thee as sheep turn to their shepherd for care. We seek rest this day for our bodies, and spiritual enlightenment for our souls; for we know that thou dost give us strength and courage when we are in need. Bestow upon us, O God, thy richest blessing. In Jesus' name we pray. Amen."

(*I departed leaving a copy of* Religion and Health *for him to read, stating that I would like to give it to the clinic for a year if he would okay it.*)

Pastor's Comments

I intended for this call to be strictly pastoral. For one thing, I wanted Dr. S. to know how I counseled with his patients. In talking with him another time I had indicated that I desired to work with him in helping patients. He did not seem very interested in my work. Was I right in expressing that I wanted him to be aware of how I worked with patients?

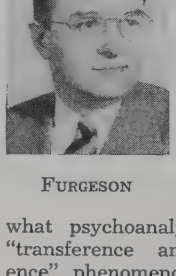
I realize now more than I did when I first met him that he evidently believes little in the curing qualities of religion. Since he did not refuse prayer, was I right in going ahead? And was my prayer pertinent to this situation?

The call was one of the most difficult ones I have ever undertaken. I wanted Dr. S. to understand that I believe God is an important factor in his profession as well as in mine. Assuming that this supposition is correct, was my call conducted in the right way?

Evaluation by

EARL H. FURGESON

IT IS NOT surprising that the pastor finds this call on Dr. S. "one of the most difficult ones" he ever undertook; probably most of us would have found it the same. Perhaps, however, the pastor has made it more difficult than need be by failing to be aware of what is going on within himself.



FURGESON

The problem is a poor handling of what psychoanalysts would call the "transference and counter-transference" phenomenon, which, in simple language, means the feelings and attitudes which the patient projects onto the analyst and the feelings and attitudes which the analyst exhibits in response.

The process in both directions is unconscious and, because it is, a large part of the training of the analyst must be devoted to the task of helping him become consciously aware of the unconscious attitudes that characterize his interpersonal relations. It would be good if the training of ministers included a comparable discipline.

A careful reading of this report will reveal that the pastor is laboring under a compound prejudice toward his patient and that his prejudice (prejudgment) is unconscious and emotional in character—a counter-transferenc which he is unaware.

Why did the pastor make this Not because there is a person needs him, but because he has ar to grind—in fact, two axes. He say wanted Dr. S. to know how I coun with his patients," and the reaso this is, "I desired to work with in helping patients."

This offer, made previously, had been accepted by the doctor; "he di seem very interested in my work." now fate has put the doctor into hands of the minister and he de "that here was an *opportunity* (it mine) so I went to call on him."

An Unconscious Motive

In other words, the pastor's un scious motive was to vindicate hi as a competent healer in the eye a very successful doctor who had previously "warmed up" to the pas ministrations.

It is now the pastor's "opportu to prove to the doctor how wron was in underestimating the pas abilities. Why do ministers feel inf in the presence of doctors?

The pastor says that he "intende this call to be strictly pastoral," bu impartial observer would say that call could not possibly have bee pastoral call for the pastor was thin first, not of his patient, but of hi In other words, he was more anx to justify himself before his pa than to minister to the needs of patient.

The second part of the pastor's c pound, unconscious prejudgment predisposition is more subtle. were verbalized it would take this in soliloquy:

"This very successful surgeon w 'all business' and who 'evidently lieves little in the curing qualitie religion' is for once in his life goi be subjected to some religious mini tion, which I hope may remind that no matter how good he is, not good enough unless he joins church and acknowledges my (which, of course, implies recogn me as God's representative)."

Now, this, of course, is never ve ized; and the pastor, when he reads will be forgiven if he protests the fairness of the allegation. It is un standable that he would wan repudiate both the allegation and "allegator." But there is nothing i allegation which the pastor himsel not put into the record.

He points out that Doctor S. is successful, that he "evidently bel little in the curing qualities of relig and that he, the pastor, "wanted D to understand that I believe Go

Earl H. Furgeson is professor of Pastoral Theology in Westminster Theological Seminary.

portant factor in his profession
l as in mine."
pastor reminds the doctor direct-
ou are not a member of my
," and he reminds the reader
hetically that the doctor "is not
ber of any church." This double
izing of the doctor's irreligion
seem to indicate quite plainly
ne pastor does not go along with
ctor at this point.
trouble the pastor takes to re-
the doctor of the fact is sugges-
f hostility toward the doctor be-
of his irreligion. The pastor's
ty escapes apprehension by his
ous mind, but to an outsider it
evident part of his unconscious
ation.

actor of Hostility

pite the unconscious character of
stility, it is the most prominent
ecisive factor in the interview. It
cause of the pastor's doggedly
ive handling of the matter of
r, and it is probably the pastor's
nse to the doctor's negativity.
ice that the doctor from the start
es a defensive direction of the
iew by talking a great deal about
cts safely remote from religion.
terrupts the pastor when the latter
headed in the direction of reli-
but this defensive, delaying ac-
s not enough to stop the pastor
bringing up the subject of prayer.
pastor moves and the doctor
es embarrassed; he tries to excuse
lf from participation. But the
r is not going to let him off that
; he indicates that he *expects* the
r to participate and then proceeds
the prayer.
ne reads this account, not in terms
ntent and behavior, but in terms
crosscurrents of unconscious mo-
on, it clearly bears the marks of an
ssive encounter in which words
he smoke screen for defense and
. This is the pattern of trans-
ce and counter-transference.
Pastor's Questions: The pastor
s to know, "Since he did not re-
prayer, was I right in going
l?" It is evident from the report
the doctor did refuse prayer, not
but twice.
did not, of course, forbid the
her to pray; but he made it abun-
y clear that if the preacher did
it would be his own doing and
octor would have none of it. Why
pastor unable to accept this re-
?
part of the answer is that to have
ted it would have been threaten-
o the pastor's own interpretation
ayer as having "curing qualities."
her part of the answer is that the pastor felt it was necessary to have prayer because of his own unconscious aggressive counter-transferences toward the doctor, who did not share the pastor's faith in "the curing qualities of religion."

A cynical reviewer might summarize this interview by saying that it probably did more for the pastor than for the parishioner because it gave the pastor a chance to get some things off his chest; but this would be not quite accurate, for the pastor himself is not wholly satisfied with the outcome.

He feels some uncertainty about having forced prayer on the doctor and some uncertainty about having forced his desire to work with the doctor in helping patients. These uncertainties are hopeful signs. They are enticements to the pastor to dig down into his own deeper motivations to learn why he is moved in this way.

If he followed out the enticements to the end, he would learn some of the things an analyst learns when he wrestles with his own counter-transferences in a controlled situation.

(Suggested reading: Frieda Fromm-Reichmann's *Principles of Intensive Psychotherapy*. University of Chicago Press, $3.75.)

Evaluation by

JACK ANDERSON

FOR a counseling relation to be helpful, two difficulties must be met: (1) the person's reluctance to receive help; (2) the counselor's temptation to thrust his own needs into the relationship.

ANDERSON

(1) When a person comes to feel his difficulty is such that he is unable to handle it himself, he is in a mood to receive help. He may not recognize any emotional difficulty. He may have only a sense of frustration, but he feels a need.

When this need becomes intense, he seeks help from a friend, minister, or counselor. He takes the first step. Even in such a situation it is often wise to explore his feelings about receiving help. Until he comes to realize that at least part of the trouble is with him, he will not receive much help.

In the situation here, the doctor did not recognize any need nor ask for help. He had help thrust upon him. He was not in a mood to become a patient of the minister. The pastor could preach, reprove, remonstrate, advise, cajole, or whatever he wished, but he would not be much help until the doctor recognized a need and asked for help.

Ministers Are People

(2) The relation between a counselor and someone seeking help is between two people. Parishioners usually keep their minister on a pedestal; to them their counselors are very wise, mature people, or they would not have gone to them for help.

And yet ministers and counselors are people—people with needs, desires, wishes, sometimes of a pressing and mundane nature. To the extent the counselor or minister lets his own need dominate the counseling relationship, to that extent will it be ineffective.

In this situation the pastor admits an ulterior motive. He went to prove to the doctor that patients had needs other than physical, to show that God was an important factor in healing the sick, and to demonstrate his own method of counseling.

However worthy his own purposes and desires, they stood in the way of establishing a counseling relationship with the doctor. (The physician-minister conflict may also have entered to disturb and make difficult the relationship. The physician may have felt the pastor was encroaching on his field of healing; and the minister may have resented the physician's disparaging attiude toward the ministry.)

If the minister had been willing to seek a relationship of mutual understanding, he would have come to know more about the doctor and his problems, and the doctor surely would have learned something about the minister and, perhaps, something about God.

Meaningful relations do not just happen. They must have something on which to build. In this situation, two people are working at the common task of helping others. But they are working independently and sometimes at cross purposes.

It is presumptuous for the minister to assume he has all the information and that he alone is on the giving side. In every situation where human experiences are shared, both sides must give and both sides may learn.

This was an unhappy experience for the minister. He will have many other such experiences, but in his suffering he will come to understand pain, sorrow, and suffering of others.

Jack Anderson is pastor of White Temple Methodist Church, Miami, Fla.

I. What Happens When We Worship

The morning service should lead worshipers into an experience of communion and fellowship with God.

By STANLEY E. EMRICH

ALONG WITH their other ailments, many Protestant churches suffer at the hands of ministers who have little understanding of the various elements of the worship service, or who seemingly do not know what constitutes a service of worship..

These ministers may recognize that corporate worship should bind together a congregation in a strong bond and supply its members with new inspiration to carry into daily living, but they are uncertain as to how this purpose can be achieved.

Quite often the result is that the heart of religious experience—communion with God in worship—is something vague and meaningless for many church members. The so-called service of worship becomes nothing more than an empty formality, consisting of a list of vaguely familiar items labeled "order of service," followed more or less indifferently by the congregation.

Free Liturgical Service

Worship means a variety of different things, to different persons, at different times. My purpose in these articles is to attempt to offer some practical suggestions, by no means exhaustive, with reference to the Sunday morning service in the nonritualistic Protestant church, a service which J. N. Ashton calls the "free liturgical service," (*Music in Worship,* Pilgrim Press, $3.00).

Stanley E. Emrich is pastor of McCanless Memorial Methodist Church in South Boston, Va. This begins a series of articles offering practical suggestions for the morning worship service in the nonritualistic Protestant church.

I am deeply indebted to Earl H. Furgeson, professor of Pastoral Theology, and J. Edward Moyer, professor of Church Music, both of Westminster Theological Seminary, for large sections of resource materials from which these suggestions come.

The books mentioned in these articles are valuable working tools for any minister's library and may be secured through denominational publishing houses.

Sketchy Patterns Inadequate

A number of theological seminaries offer courses in worship, yet in denominations like The Methodist Church there are large groups of supply pastors, unordained men, serving churches who are just starting their theological education or who have had none. Many of these men have had little, if any, training in the art of conducting public worship.

For the most part they follow very sketchy patterns of worship, or they try to piece together acceptable worship practices for their congregations from a conglomeration of experiences. Quite often such services lack the unity, coherence, and movement needed to unite the various elements into a pattern of worship that is relevant and understandable.

In addition to the supply pastors (who are doing the best they know how and are to be commended), there are many ministers whose seminary training was completed in a time when the major consideration was the mastering of a system of theology, with little emphasis on the valuable place of the service of worship.

A few years ago, I clipped an interesting item on worship from the pages of *The Pastor's Journal* (Sept.-Oct., 1951). The item is titled "Seven ciples of Public Worship," an taken from a pamphlet by the D ment of Worship and the Fine A the National Council of Churches. principles are quite helpful:

"1. The consciousness of the pr of the living God should determi relevancy or irrelevancy of ever that is done in a public service o ship.

"2. Public worship is directed t God as an objective reality outs ourselves; it is 'unto Him.' Its pr reference is not to man but to G

"3. The congregation should cipate actively in worship.

"4. Worship is an activity which preaching is to be regarde distinct function.

"5. The arts have a distinct fu in aiding worship.

"6. The posture of reverence, mental and physical, is essential t cessful worship.

"7. The final test of effective wo is its Christian effects upon the e day living of the worshippers."

A Studied Plan

What should happen when we ship? Is there a definite purpos plan back of every service of wo or is it just a meeting with a pr arranged to consume an hour o time? Is it simply a sermon, with hymns and readings hung arou make the discourse agreeable?

When it is earnestly and praye considered, a service of worshi studied plan, based on the expe of centuries. Each part of the s has its own unique function in cr the effect which worship should duce on one who worships.

W. R. McNutt considers wors dynamic relationship to God, thu volving movement (*Worship i Churches,* Judson Press, $2.50). Brightman sponsored the same id concluding that while worship i "inner posture of the individual, h titude toward God," it is no fixed (*Religious Values,* Abingdon o.p.).

William Temple almost outli service of worship in his famous nition: "Worship is to quicken the science by the holiness of God, t the mind by the truth of God, to the imagination by the beauty of to open the heart to the love of to devote the will to the purpo God." (*Hope of a New World,* millan Co., o.p.)

The Book of Worship has a p to its pattern for worship which s "An order of worship should move unity and meaning. There is a fo aspect to an order of worship. Fo

of the devout worshiper are
ed in ascending movements—
on, confession, affirmation, and
ion. They imply the divinely de-
ng movements of vision, pardon,
ation, and fruition."

in Synagogue Service

significant that what we have
o accept as the primary aspects
public worship have their his-
oots in the Jewish synagogue
John Wesley followed the
l pattern of adoration, confession,
tion, and dedication for his Sun-
ervice.
cognition of the pattern of move-
in the service of worship, there
hasis today upon the construction
rches designed and equipped for
re worshipful atmosphere. A
ful church, however lovely the
tments, will not in itself create
it of worship.
y people in our churches today,
g in their understanding of the
lism involved in the use of
furnishings, will see in the dos-
thing more than an attractive
round for displaying pictures, and
will want to push the altar out of
ay for concerts, community meet-
and other activities.
s important, therefore, that peo-
arn to have respect for the place
rship, not because of what it con-
but because of what it represents.
knowledge comes only through
ction, and it is at this point that
inister has a great opportunity
iver teaching sermons on worship
will lead his people into fresh
ts regarding the experience, and
re them for satisfying participa-

wship With God

leader of worship must give im-
t attention to the creation of a
n of worship that will lead the
iper into an experience of com-
n and fellowship with God. Our
e must be helped to understand
we do not worship the altar, or
ing on it, but that we worship *at*
tar as symbolical of the presence
d.
ther, the average congregation
be helped to understand the true
of Christian worship, which is
t the truth of the Christian faith
pleasing and acceptable form so
he whole thing becomes relevant.
e the minister faces alternative
ons in constructing an order of
ip. Does he want to draw a crowd
e basis of feeling, or does he want
d his people into the presence of
Whether he is aware of the object
rship determines the result.

Obviously, the object of worship is not to get people emotionally aroused so that they may be influenced or persuaded by a preacher. A political rally could be held on the same basis.

Consciousness of the underlying purpose of the service of worship leads to careful planning, and the inclusion of all those elements which carry out the unity of the plan. Once people get a taste of the values of correct procedure, they will not want to accept anything inferior, and the worship service will become an uplifting and inspiring experience, *decently and in order,* as the apostle Paul so pointedly suggested.

Here and there, perhaps, we shall come upon some modern social prophets whose concept of the church is that it is supposed to furnish them a pulpit and a platform from which they may expound their views on current issues; but the value and power of a combination in which the altar supports the pulpit should never be underestimated.

Whenever the preacher cuts himself off from the altar, that is, from his faith in the authority of God, he probably will be trying to change the world on the basis of his own authority.

Consider the Whole Purpose

The *whole* purpose of worship must be kept in mind as we plan, plus the fact that the success of a service of worship depends on the integrity of what is being done; whether it preserves the aspirations, convictions, and beliefs of the worshipers.

This is quite difficult in Protestant worship services, where no center around which to integrate religious devotion has been preserved. The Roman Catholics have preserved such a center in the Mass.

Nevertheless, in our Protestant churches, we must try to provide the opportunity where a sense of God's presence can be the experience of the worshiper. Anything that lends itself to the achievement of that experience belongs to worship; anything that hinders it has no place there, regardless of its value in other respects.

Liturgical Question Box

Conducted by R. P. MARSHALL

"High Church" Explained

QUESTION: *As I read John Wesley, he certainly had a "high church" idea of the Sacrament. . . . Thus when I read in the question box that the Order of St. Luke is not "high church" I wonder in what sense it is not. Personally, I don't care what I'm called, as long as these factors (a "high" idea of the Sacrament and of the Church) undergird what I am doing. It might be that the term carries less offense than we think.* (Oregon)

ANSWER: This question, which comes from a member of the Order of St. Luke, has been paraphrased and condensed from a much longer letter. It deserves serious consideration. I regret that I cannot publish the full letter, which is a model of what a critical letter should be—fair and friendly, but frank.

In my answer to a question regarding the Order (September, 1954), I said: "It has been accused of being 'high church,' but the term does not apply in its original sense." Unfortunately, I did not explain, due to lack of space, just what the original sense was.

Here is the definition given in *An Encyclopedia of Religion* (Vergilius Ferm. Philosophical Library, 1945): "A term applied under Queen Anne to strong supporters of the Church of England in politics, later to Anglicans who held a high view of the church and its sacraments."

Now there is the correct definition, but I fear that it is not the current one. My correspondent has rightly criticized my explanation as being quite confusing. Today the term seems to denote, at least to non-Anglicans, a high view of the sacraments, especially of Holy Communion. In this sense, I suppose, practically every member of the Order of St. Luke is a high-churchman.

But the average minister, relatively unacquainted with the doctrinal and historical aspects of the matter, uses the term to denote a preoccupation with ritual and ceremonial, especially the latter. It has become, in fact, a familiar word of reproach. Thus, in my answer, I tried to explain that members of the Order were not "cranks" of that nature, at least.

At present, I am at work on a study of John Wesley as a high-churchman. The evidence shows that he was indeed a believer in the "high" theory of the sacraments, but he did not belong in the company of Archbishop Laud and the original high-church party.

It Is Time We Considered A Sound Church Architecture

The primary function of a building should determine its form, both exterior and interior.

By CLARENCE SEIDENSPINNER

THE CASUAL observer might be pardoned for confusion regarding the church building program today. Throughout the United States hundreds of churches are being built in such variety of form as to belie any sense of a common mind at the heart of it all.

Obviously, the casual observer is not the only person to be confused by this extravaganza. Upon examination of many a new church, it appears that the building committee itself was confused. Apparently, its members did not understand the real nature of sound church architecture.

All too many church buildings are novel, impressive, nondescript or purely experimental, rather than sound and significant.

Remember the Function

Such buildings result from the failure of pastors, committees, and architects to remember the fundamental axiom of architecture: the function of a building ought to determine its outward form and interior arrangement.

Pastors and committees need to make serious inquiry, therefore, into the function of their new church edifice. Is it to be used largely for an educational program? Is it to stand in the community as a collection of classrooms and assembly rooms where the knowledge of religion is transmitted and its assorted experiences shared? If that is the primary function of the parish church, then on the basis of our architectural axiom, the form of the building will follow its educational function. The church will appear to be a school.

Other pastors and committees may feel that the primary function of the church is social. It is a house set aside for Christian fellowship in terms of group gatherings, dinners, parties, dances, and other get-together occasions.

A tangent expression of this social concept of the church is one now rapidly disappearing; namely, the athletic picture of the church. Is its basic room a gymnasium, replete with shower rooms, lockers, and athletic equipment? Or is the primary concept of the church the celebration of divine worship, the Christian fellowship which people may enjoy as they unite in their common affirmation of the fatherhood of God and the brotherhood of man through the liturgies which the parish has provided?

At least this experience of worship remains the distinctive function of the church. Obviously, no other institution in the community builds a great room for this purpose.

Other institutions may build classrooms for education, social rooms for fellowship of various kinds, gymnasiums for physical education and athletic events, workrooms for the development of the arts and crafts, reading rooms in which to house libraries, but who other than the church sets aside a great room for divine worship?

Many people would go a step further and say that divine worship is not only the distinctive but also the centra tion of the church. Readily ad the validity of the other expe supervised by the parish, churches, nevertheless, would line as their central function t sembling of the people for the w of almighty God.

If this is the central function church, then the dominant form building ought to be determined purpose of the church to provide opportunity for worship. Exteri interior arrangements ought visible expressions of the inte the parish in the mysteries of w

The Nature of Worship

Pastors, architects, and building mittees arriving at this decisio then want to inquire as to the nat worship. Shall opportunities be vided for the lonely individual to from "the tumult of the time dis late" by seeking shelter in a there to orient himself toward a ent kind of reference than the of market and street? If so, t chapel or two need to be provi the architectural mass devoted t ship.

Some simple room or more wil to be developed which, by for decoration, facilitates the movem the individual soul from the stre point where he feels fellowshi the Divine.

All building committees and p will concede, of course, the ne a larger room for worship in ad to the chapel. Indeed, the social e ence of worship is primary f parish since the very word paris plies a congregation of people. Th mean a large room set apart f sole purpose of worship.

Historically, this room is call nave, from a Latin word meanin one of the ancient symbols church. It is on the great Christia that the individual and his parish ily make their journey throug Therefore, the room in which th press their faith and seek the fell of worship is called the nave.

In Methodist circles, it is som called the sanctuary. This is a nomer, for the word "sanctuary" nically describes that part chancel enclosed by the sanctua and housing the altar. Therefore, correctly call the room set apa worship the nave.

The Kind of Worship

Pastors and building committe also need to determine the kind o ship which is to be celebrated. nave. Will it be a preacher-ce worship with all seats carefully

Clarence Seidenspinner is pastor of the First Methodist Church in Racine, Wis. This is one of a series of articles proposed and outlined by the Methodist Commission on Worship and the Fine Arts. Bishop Ivan Lee Holt is chairman.

to focus attention upon the
et, the evangelist, the man of God
s to interpret the mysteries and
ıds of religion? If so, then the
becomes essentially an audi-
ı.
the other hand, is the nave to be
e set aside primarily for the cele-
n of the sacraments? If so, then
ltar rather than the preaching
will be central. Everything will
toward and suggest the sacra-
l type of worship as it does, for
ple, in a typical Protestant Epis-
church.
ers may take the position that in
ave there will be celebrated what
be called a God-centered worship
ıich both holy table and pulpit
central position because they both
rth important aspects of this kind
rship.
holy table is there to symbolize
resence of eternal God. The pulpit
re to set forth the word of the
hty. The lectern is purely inci-
l, because either the holy table
e pulpit contains a copy of the

re are several acceptable arrange-
for table and pulpit. The altar
may be placed at the rear center
e apse of the church. The pulpit
be raised upon a pedestal or plat-
to the right or left of the altar
ı front of the chancel. On the other
the pulpit may actually be set
in the body of the nave some-
e.
other very acceptable arrange-
is to have a true pulpit in the
r of the chancel platform and a
ınd significant altar table directly
th it in the lower chancel plat-
It is assumed, of course, that the
will be properly adorned with
scarf, and candles.

Other symbols will adorn the chancel and nave. To touch the associations of people and remind them of the religious heritage which has brought them to this sacred moment of worship, these symbols ought not to be esoteric, calling for a lot of explanation before they are understood.

If they are simple and pictorial they will speak with a vivid compulsion to the religious sensibilities of people in a way that words cannot possibly do.

Oblong Exterior Preferred

The exterior of the church will take its form from these functions also. It will be oblong rather than square, because a square connotes an auditorium. It will be a relatively high building with its flowing lines suggesting a note of aspiration, a lift toward the sky which is the symbol of the dwelling of the Almighty.

Its slant is Godward and its decorative motif will suggest the fundamental fact that it is different from a school or physical department. Sculpture in bas-relief, the mullions of the windows, the use of spire, flèche or tower, will all help to designate the building as a house of worship.

Materials are incidental, in a sense, though they ought to be organic to the style used. Gothic, for example, calls for the use of stone. Georgian often calls for the use of red brick though stone may also be used. Modern calls for the use of concrete, glass, and fine wood. It is the form, however, that is basic if design follows function.

Return to Gothic, Colonial

Most noticeable of present trends in church architecture is the return to historical sources, particularly Gothic. This is a beautiful form of architecture well adapted to the dramatic aspects of worship.

When one enters the nave of a great Gothic church he has a sense of being overwhelmed by illimitable vistas of mystery, the light play of shadow from arches and bay, the distant altar shimmering in the varied colored lights of apse, the tremendous lift and surge of mighty arches poised in perilous equilibrium.

Such a nave is not so well adapted to preaching, however. The Gothic nave is a difficult room in which to preach unless the voice is given projection by modern electronics. It is a room, however, always significant though often not organic to its own community. It is hardly native to the South, for example. The Georgian or colonial building is more suitable to the countryside or small town.

The Gothic church is not native to the modern industrial community either, unless one takes the position that Christianity represents something other than the mores of the intellectual community and that this difference should be suggested in terms of a building whose structure and materials are reminiscent of medievalism.

This leaves the Gothic building most suitable for the university community or the suburban community of a city dominated by the Gothic motif.

As part of the return to historic sources, congregations have found the colonial or Georgian form of building very acceptable. Its sense of simplicity, the refined grace of a Georgian spire, the ample illumination of a Georgian nave and the sense of serenity connoted by the entire building, together with the associations of colonial architecture which take us back to the source of American life, all make Georgian an unusually acceptable form for the modern church.

Then there is so-called modern church architecture. At its best, it is functional and beautiful. At its worst, it is affected, bizarre and experimental. Just because a building is modern does not mean that it is functional and practical. Just because a building is modern does not mean that it is experimental, questionable and impractical.

Good Modern Buildings

What makes a good modern building? Briefly it is a building resulting from a clear sense of its basic function, designed with modern methods and materials and a fine modern decorative motif.

Fortunately, the average community is now within driving distance of a good modern church building. There is, for example, in Chicago the magnificent chapel of Loyola University, designed by Andrew Rebori. It is a poured concrete monolithic building with stone exterior and fine modern decorative appointments.

In Plainfield, Iowa, the First Methodist Church represents a notable use of modern forms with ample opportunity for glass to be expressive. In Grand Rapids, Michigan, there is the fine chapel of the Fountain Street Baptist Church.

On the West Coast an entire church of glass is set against the sea, with all the wonder of nature for decoration. It is the Wayfarers Chapel of the Swedenborgian Church of the New Jerusalem. In Milwaukee the new Our Savior's Lutheran Church is magnificent in its sense of strength and mastery.

These buildings all suggest by exterior form and interior arrangements the primary function of the church—the worship of almighty God.

Growing in the Life of Prayer

A report on pioneering in Research Prayer Groups that has been taking place in a Columbus, Ohio, church.

By JOSEPHINE Z. NICHOLS

ALL MY LIFE I've been trying to pray. First I try one way and then another; then I stop altogether. I never seem to get anywhere in it. Yet I know other people receive help, comfort, guidance. What is wrong? How shall I pray? Is there something I don't know that other people do? Can you help me?" A young man said this in my office one day.

"I'm almost ashamed to tell my needs. I wonder if other people have the same troubles that I have. I've heard of group therapy. Does it do any good? How does one get into a group of people who have needs like mine? Maybe there aren't other folks like me." So spoke a young married woman, mother of one small son.

Ministers and social workers, ministers' wives, and friendly lay people hear these questions and remarks over and over again.

As a minister's wife and a religious education worker, I had time and again heard comments like the above in varied form.

Taking a sort of "postman's holiday" I ventured forth, some three years ago, from the boundaries of my own denominational church to prayer research groups at First Community Church in Columbus, Ohio. I went mainly to see what they were doing for other people, but secondarily to see what renewal they could offer me.

Here I found many people who were only a little way beyond the above type of questions, engaged in talking over their progress with others who were steps ahead in developing the life of the spirit.

Said one woman, "I've been helped by a friend in this group who actually took a job at my place of business and worked beside me daily for a number of months to help strengthen me in my need."

Another reported, "For months and months I listened to others tell of their needs, their hopes, their fears, their joys. I couldn't say a word. I couldn't even get the feel of what they were trying to do. Finally, one night before I knew I was going to speak I was talking. I told some happening of years ago that seemed suddenly to have become important to me. Another woman responded with a story from her life. I began to feel a warmth, a kinship, a bond. I think it was that night that I really began to pray. Now I feel freer, full of life and zest. My long apathy is over. I'm beginning to live."

Somewhere along the way I, too, discarded the intellectual evaluating of the method and began to take part as a small link in a large circle of interest and fellowship.

First Groups Started

The groups at First Community Church started about twelve years ago with two good-sized groups of women. One met on a Wednesday morning, the other on a Thursday morning, in a room at the church.

The pastor, Roy A. Burkhart, at first guided these groups for a part of the period, giving a short talk which was followed by discussion. Then there was a quiet time and a period of sharing ideas that arose from the quiet.

More and more, the groups assumed leadership. An evening session started so that women who worked during the day, at home or office, could also participate. Men's groups were sta
about the same time and met
homes.

Others soon to follow provid
couples, high school and colleg
and young professional men.

Each member promises regul
tendance for a three-year period
is disciplined to pray and m
regularly and to practice the id
his religion in his vocation.

Most of the groups meet weekly
every other week. Last year the
women's organizations divided int
groups of a dozen or so each. Nov
combine once a month in larger g
ings and discuss the direction
work has been taking.

Members Lead

In these prayer research groups
leads? Anyone who wants to p
gets a chance sooner or later.
small groups have no special l
each member taking a turn. C
have a convener or chairman, bu
office rotates frequently.

Some of the beginner groups
guidance for a few weeks or m
by Burkhart or another staff p
but members soon take over thei
leadership or join with other adv
cells.

The programs are so "fluid" tha
hard to give a fair estimate of
Some open with a period of g
meditation or soft music. Some
absolute silence for a time.

As its starter, one small group t
experiences in the prayer life.
may be study of a daily devo
guide or other meditative materia
do much comparing of actions an
sults, much meditating and prayin

Groups which follow Burkhart's
devotional guide at home often d
its meaning, arguing out some po
debate and reporting on results i
use of the material.

One group has selected the bi
phies of great leaders in prayer
Brother Lawrence or St. Francis,
bers having volunteered to repo
these men's lives and writings at s
quent meetings.

One cell decided to read such a
as Harry Emerson Fosdick's *The M
ing of Prayer* (Association Press,
and discuss it chapter by chapter.

Does everyone take part? Not a
time. No one feels coerced to
Finally almost everyone does dis
that he or she wants to ask a qu
or contribute an answer.

And what of the person who wa
talk all the time? Before many se
have passed, most of these talk t
selves out. If not, another membe
steer the group back to a general
ticipation.

Mrs. Josephine Z. Nichols is minister to children at First Community Church, Columbus, Ohio, and an adviser to the Women's Research Prayer Groups. The philosophy and program for these Research Prayer Groups is given in The Secret of Life *(Harper & Brothers, 1950), by Roy A. Burkhart, pastor of the church.*

night in a large women's group meeting was about to end, one woman who had been very quiet her disturbed, tearful at times, ly asked if she could talk. herself mentioned that the hour te and one of the older women suggested that any who felt l to go, should leave. A few did aw quietly.

young woman talked for perhaps ninutes, freeing herself of some things that had been hindrances c. Incidentally, her revelation a number of other people to see l difficulties in their own way of d parallel ways of growth.

o Start

t is the best way to start a ? Some of ours were initiated by ll notice in the weekly bulletin g any who wished to do research life of prayer to meet together eginners' group.

group came together to pray for ng woman who was dying of can- lthough their friend died of the e, she was helped greatly by the ning friendship of this group. In each of them was helped by his sed study, self-forgetfulness and riendliness.

particular group met nightly for . Subsequently they have re- d a small, closely knit group, has studied healing, the miracles us, psychosomatic medicine, and al relaxation through prayer. On ous occasions they have met for of prayer and fasting.

re is no leader, no planned pro- there is an exchange of ideas, profound meditation, and both and audible prayer.

group of men and women met nths every Monday night to pray e guidance of the local church.

of Crisis

re is a long list of cell members ish to be alerted whenever some affects a member or friend of the . In time of illness, accident, or p, this group of several hundred people can be reached within a few hours through a large telephone committee.

Many people who enter the life of the church through the guild, brotherhood, craft classes, or fun nights, move on to this circle of prayer interest and fellowship. It is a circle that is close to the sanctuary of the church.

As one member of a cell said: "Sitting at a table at a large party in a

downtown hotel, my eyes suddenly rested upon a woman on the other side of the room. I did not know her name or her address, but I felt closer to her than to some of my lifelong friends who were seated around me. She was a member of my prayer cell. I know some of her inmost thoughts. We smiled at each other across the crowded room and it was as though we prayed together in that moment that our eyes met."

The Bible

Sooner or later every prayer research member will find, I believe, that the Bible is his best source book. Psalms and red letter Gospels stand out for meditation, but the whole book comes alive as the prayer life is praticed.

New translations add new and fresher meaning. The Revised Standard Version and the *Gospels* (Macmillan Co., $2.75) and *Letters to Young Churches* (Macmillan Co., $2.75) by J. B. Phillips bring deeper meaning to many passages.

Helps other than books might be mentioned, such as familiar religious pictures. A slide of the three men at prayer, entitled "The Omnipresent," has held a group in quiet meditation for long moments.

Said a researcher at the close of one period, "I felt low and humble, gradually I felt renewed and invigorated, finally I felt exalted and hopeful of guidance."

That statement sums up not only the very hope and aim of the picture but of prayer research groups as well, a growing in the life of prayer.

Suggested Resources

The Secret of Life, Roy A. Burkhart (Harper & Brothers, $1.25).

Two or Three Together, Harold W. Freer and Francis B. Hall (Harper & Brothers, $2.50).

Alternative to Futility, D. Elton Trueblood (Harper & Brothers, $1.50).

Prayer Groups (Woman's Division of Christian Service).

The Secret Path, Paul Brunton (E. P. Dutton & Co., $3.00).

Devotional guides or daily devotionals such as published quarterly by Roy A. Burkhart and the

Upper Room (Board of Evangelism, The Methodist Church).

Daily Word (published by Unity School of Christianity, Lee's Summit, Mo.)

The Choice Is Always Ours, edited by Dorothy B. Phillips (Richard R. Smith, $4.50).

Prayer, The Mightiest Force in the World, Frank Laubach (Fleming H. Revell Co., $1.00).

Perennial Philosophy, Aldous Huxley (Harper & Brothers, $4.00).

Pendle Hill Reader, edited by Herrymon Maurer (Harper & Brothers, $2.75).

A Preface to Prayer, Gerald Heard (Harper & Brothers, $2.50).

The Spirit of Love, C. F. Kelley (Harper & Brothers, $3.50).

The Quest of the Overself, Paul Brunton (E. P. Dutton & Co., $4.50).

The Practice of the Presence of God, Brother Lawrence (Newman Press, $2.50).

The Imitation of Christ, Thomas à Kempis (Harper & Brothers, $1.75).

The Cloud of Unknowing, anonymous (Harper & Brothers, $1.75).

Deep Is the Hunger, Howard Thurman (Harper & Brothers, $2.50).

A Testament of Devotion, Thomas Kelly (Harper & Brothers, $1.00).

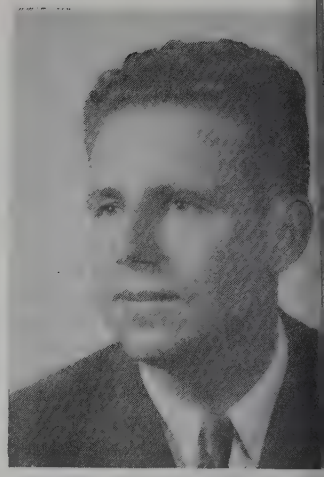
Truth About Alcohol

Alcohol belongs in the general class of narcotics, that is, of those drugs hich depress the conscious processes. Among these it stands between the esthetics and the opiates, although closer to the former. One does not go rong in the current use of words to call it a narcotic or an anesthetic.

Basic Information on Alcohol
Albion R. King

Harnessing the Ego

"A true horseman is not at all troubled about the dangers and problems of a high-spirited horse."



By JAMES H. JAUNCEY

THERE IS a sense in which the term "pastor" is rather unfortunate, for church members are not at all like sheep, as many a minister finds to his sorrow. Of course, when used in the Bible it is referring to the attitude of the leader, not the people.

Indeed, Christians are more like horses than sheep, powered by inner drives that can make them very destructive unless harnessed and used wisely.

A true horseman is not at all troubled about the dangers and problems of a high-spirited horse. But the docile animal does not interest him at all. He does not mind the extra trouble of breaking-in the spirited animal. He knows he is going to be far more useful later on.

The minister who longs for a docile congregation has no sense of vision. He may have an easy time of it but he will never get anywhere.

If he is a parent of understanding he would not want his boy to be a perfect angel because God did not make healthy boys that way; and not only so, it is usually the little demon of childhood who goes places in adult life.

Why is it that pastors of strong personalities often see their work fall to pieces after they leave? It is because they have broken the spirit of their people, giving an appearance of smooth efficiency, but destroying the springs of lay initiative.

Our Lord was uttering a profound psychological truth when he said: *"Blessed are the meek, for they shall inherit the earth."*

The primary human drive which the pastor needs to harness is self-assertion. Some of us who have been counseling for many years find that most personal problems stem from this. Sex gets all the publicity but it is really very secondary, for its deviations are frequently due to a blunted ego anyway.

James H. Jauncey is professor of Theology, California Baptist Seminary, in Covina, Calif.

Self-expression

Every man, woman, and child in the church has a stake in expressing the self through the medium of the fellowship. He is never there merely to absorb. If the life and worship of the church is satisfying this need, it will flourish. If it is neglected, there will be trouble and no real growth.

The average church has more than her share of personal inadequacies as far as self-assertion is concerned. Why is this?

The answer is simple. There is always a psychological gravitation which draws a person with unsatisfied needs to a source of supply. The church has long been heralded as such a source. Just think for a moment of all the hymns and sermons on the theme "Christ satisfies."

The revival of religious interest which has become characteristic of our day is also evidence of this function of the church. Two world wars, the super bombs, the menace of communism, the increased tempo of living together with the general collapse of humanism have bred an awful crop of psychic disturbances. Is it any wonder that they are crowding our doors?

In the church life itself this wholesale blocking of the self-assertive impulse, whether from outside causes or from unwise pastoral leadership, gives rise to distressing symptoms: pettiness, jealousy, contra-suggestion, obstructionism, gossiping, schism, and pointless arguing.

It is useless to preach against these as individual sins. You have to the underlying inadequacy.

The understanding minister realize from the start that if he is doing his job as a preacher of the he will have to make the problem before he can make it better. As one has said, it is just as much hi to afflict the comforted as to c the afflicted. Effective preachi meant to hurt. It is therefore not ble to avoid bloody-nosed egos.

Jokes About Ministers

Now most people will be reas enough not to object to this consci but unconsciously there will be resentment, which may give r behavior directed towards getting with the preacher.

That is why jokes about mi are so popular. It is also the ca much obstructionism. It is why tend to believe the worst about isters and why they are so very sorious of his failings.

In view of this it is importan the pastor neutralize some of th plosive drive which is being bu against him. He will not be able this unless he is well adjusted hi As far as the self-assertive insti concerned, this means that he is such a personally satisfying life with such self-confidence that h not have any feeling of insecurity

Such inferiority complex lea touchiness, jealousy, striving for p dictatorial methods, and co worry. These things can be the s that ignite the repressed energy tioned earlier.

Assuming that the minister ha tained this personal victory, ther several safety valves which he can up to avoid psychic explosion i church.

Values

nter is one of the most successful devices. People will laugh up- sly at jokes that the pastor tells elf, especially those that belittle ble him in some way.

times a man feels that he is prestige by admitting mistakes nging his mind. Not at all. Was Emerson who said that consist- as the hobgoblin of small minds? ople know about these frailties . Admitting it shows them that nister himself knows!

aps one of the most difficult of devices is that of giving away It was the pastor's idea in the ace and he was largely responsi- making it a success. Therefore s he deserves the credit. Maybe t if he appropriates it he may ting his own throat. Let him t away generously and it will uch richer dividends.

y a program that the pastor in- es is doomed from the first in f its intrinsic goodness, just be- the pastor introduces it. Uncon- y the people may feel that rela- to them the leader's ego is already lated and if this succeeds the gap e wider. So they proceed to ge it and mostly are unaware

g Seeds

writer once knew a principal lways negated suggestions from ff if made directly. The way to him was to sow the seeds of the nobtrusively. Then in a little he would propose it himself and ing was as good as done.

minister is contemplating a pro- he will do well to indirectly sow eds in his sermons and conversa- vell beforehand. Then call a con- e of those concerned and throw n for ideas. If he has acted skil- he will be delighted to see his s winging their way home.

approach often works with a who is habitually contra- tive, whom you cannot just if you value peace and quietness. n the idea to him in casual con- on but be indifferent about it, sizing the difficulties involved. e runs true to form, he will ize the opportunity to express mmed up self-assertive drive and ke up the cudgels against the ifficulties you mention.

n the time comes for the program introduced to the church as a a lot of opposition will be dis- if someone other than the er introduces it. If there is a cy to cliques in the church or other groups, it pays to suggest that the supporting speakers be representative of these. In this way the venture has a chance to be discussed on its own merits rather than on party lines.

Once the program is underway it is a good rule for the pastor not to be responsible for any detail if he can find someone else to take care of it. Of course, it is easy to argue that it is quicker and more efficient if the minister does it himself. That is true but it robs someone of a valuable experience in self-expression.

A good executive never does everything himself and never allows himself to get cluttered up with too much detail. He is the brains of the organization. It is his task to delegate the detail and follow through to see that the over-all plan is carried out. People have to be trained into such a setup, but at its best, it not only gives a maximum number of people a satisfying experience but is also extremely efficient.

Know Your Congregation

It is obvious that the pastor should know his congregation well. He should have the needs, abilities, and inadequacies of each member at his finger tips and should be constantly planning ways in which the ego of each can be harnessed for satisfying service.

Perhaps this is an argument against large churches. Maybe so—until such giants can come to the place that they will appoint an adequate number of ministers to cover the congregation.

The increasing emphasis on personal visitation evangelism is providing a great opportunity for self-expression in religious work. Since even raw beginners can be very successful, it is a very satisfying outlet. For the needs of self-assertion it is especially adequate. It puts to work the inner devotional experience; it places the personality into a position where its powers are needed to persuade another.

Visitation evangelism provides development through struggle against shyness and similar barriers; it is an over-all leadership experience with plenty of encouragement by way of success. It can also build the church at a remarkable rate, which is no small consideration.

In our statistically minded age, it is good to remember that God is not primarily interested in work efficiency. His concern is with the growth of living people.

His church was not intended as a recruiting camp for labor in His vineyard. Service was planned as a means of developing the soul in the image of Christ for that fellowship with God which was the purpose of creation.

Idea Forum

The Wedding Address

By GEORGE W. HESLAR

SHOULD there be an address at a wedding? According to *The Cokesbury Marriage Manual* (Abingdon Press, 1945, $1.75). "An address at a wedding is rather unusual in these days, but if given it should come immediately after the first prayer in the service."

This was the only information I had on the subject when I was asked some months ago to include some remarks in a marriage service at which I was to officiate. This was something entirely new to me. I knew that a wedding address is common practice in some churches, but I had never attended such a wedding.

The request was, of course, accompanied by the provision "if it is proper and if it is agreeable with you." As unusual as the request seemed to me, I asked myself, "Why not? Here is an opportunity to say something of a personal nature to a fine young couple with whom I am well acquainted. It might possibly add something to the service which will underscore the beauty and sacredness of the occasion." Therefore, I gave my consent and tried to plan a very brief address which would be suitable.

Undoubtedly many will object to the idea of a wedding address, just as they object to a funeral address. I agree that the marriage ritual is beautiful, and we run the risk of introducing a discordant note by injecting personal remarks. Many will insist that anything the minister has to say to the bride and groom should be said privately prior to the service.

A Model Church Registers Fund Progress

By RELIGIOUS NEWS SERVICE

Some churches use thermometers or other devices to measure the progress of a fund campaign, but the Congregational church of Cumberland Center, Maine, is using a model church on the lawn as a record of progress.

More than $1,000 has been raised to paint the exterior of the church and cover the ravages of the last 20 years. As the money has flowed in, the model church has been painted proportionately.

The Fountain

Prospect

Our leaders warn us that at best we face a half century of competitive co-existence. If that be true, then it behooves us to prepare to compete not alone in the race of arms and alliances, but in the more important race to win the confidence of men. I think we shall do this best as we demonstrate that justice, fair play, equality of opportunity and other Christian and democratic ideas are facts, not fanciful theories.

—Samuel Witwer, Jr., to officers and members of conference boards of Social and Economic Relations

Wooden-headed

A distinguished liberal theologian, forgetful of his Lord's example, refers to his more literal-minded brethren as "wooden-headed." They, in turn, retort with comments that would startle a pirate. A staunch defender of the faith says to his brother Christian, "I will pray for you, but I cannot pray with you." The Protestant unthinkingly takes for granted all manner of evil about the Roman Catholic. Without a shred of evidence, one Christian accuses another of being a Communist. Was it for this that our Savior went to the Cross? Did He not die to save us from such sins?

—Andrew W. Blackwood, Jr., in *The Voice From the Cross* (Baker Book House)

Deliverer

He was coming in lowliness and humility, not mounted on a war horse but on the work animal of the peasantry. When Kaiser Wilhelm entered the city of Jerusalem some years before the First World War, he rode a white charger, and a part of the city gate had to be torn down to make way for his entrance. Even General Allenby, who entered Jerusalem as its liberator in 1918, although he rode a mule up to the gate and then dismounted and walked, nevertheless entered Jerusalem at the head of an army of liberation. But Jesus entered the city, not as a conqueror, but as a deliverer; not as a deliverer from political servitude, but as a savior, the Prince of Peace. So unpremeditated and surprising was all this that John adds: "His disciples did not understand this at first; but when Jesus was glorified, then they remembered that this had been written of him, and had been done to him."

—Frederick C. Grant, in *The Passion of the King* (Macmillan Co.)

Invocation for Music Week

Our Father God, we thank thee for blending color and harmonizing sound, for the tempo of young spring's heartthrob and the slow cadence of the tides. We thank thee for articulate joy that lives in song; for the quality of our neighbor's voice that blends into harmony with our own till the harshness of both are lost in a sweet melody.

Take the incense of this assembled throng, of this moment in our happy lives and draw it out till all the glad colorings of this earth are bent into the white unity of immortality in thy Spirit; and may the music of our human lives be blended into the living sounds of thy universe until we shall come to know thee in the beauty of flowers and the freshness of song. Amen.

—Benjamin C. Few, Paris, Ark.

Offering

When in Holy Communion we offer up the pra thanksgiving of our hearts and add to that somethi our worldly possessions, which we tear out of our real cost to our possessive instincts, we identify ou fices with Christ's perfect offering on Calvary. W seek the strength in communion at the altar rail to a loving obedience to the will of God, as Christ has the right example.

—John Heuss, in *Our Christian V* (Seabury Press)

Irresistible

Some years ago a rival clergyman launched bit tacks against the late George W. Truett, the beloved minister who for decades held such sway over the of people in Dallas, Texas. Week after week thi would attack Truett in pulpit and press, but the old gentleman never uttered a harsh word in repl result was that though the critic did not cease his a the fires of controversy did not flare up but only ser warm the hearts of the people the more toward When love shows itself indestructible, it becomes sistible.

—Ralph W. Sockman, in *The Whole Armor* (Abingdon Press)

Common Ground

It is very significant that when Jesus questioned h ciples as to who men thought he was, the reply wa some took him for Jeremiah come again to life! That to be wondered at, for Jesus quoted Jeremiah freq and evidently admired him greatly.

If Christian and Jewish religious schools were to the Book of Jeremiah simultaneously for a year special reference to his being the logical link be Moses and Jesus, these two great religions would di that they have more in common than the follow either religion realize.

In fact, the more the adherents of any religion about any other religion, the more they will discov similarities and common ground in all religions, ar a closer kinship to those of other faiths. On such s thetic understanding rests our hope for the future of the world.

—Charles Francis Potter, in *The Faiths Men L* (Prentice-Hall)

Our Real Wealth

We have talked a great deal in this country abo wealth, but usually our riches are described in te money or material possessions. Our real wealth i which lies in our children, and the danger is that th wars, lack of protection and guidance, and the other o perils of existence this wealth will be wasted or dest This is the time when school, home and church mus to conserve youth and help it on the high road to a future. When young people are still in the home it is for the church to reach them. When they are away- in a strange city—the church has a special respon to reach them. It is a challenge and one that needs skills. The young working woman is the concern Wesleyan Service Guild, of course, but she is also th cern of Woman's Societies of Christian Service and pastor and the church as a whole.

—Mrs. Earl Cranston, in *Crowded* (Board of Missions of The Methodist Ch

nan in a church I served one time had more real for the big causes than any individual I have ever She would spend any time necessary to organize a r to serve on a committee, if it had a world-wide . She would take the time to write letters to her sman expressing her opinion about pending legis- But her home was always a mess, and the children oked quite clean or very well tended. The meals phazard affairs, which provided nourishment but no c pleasure. Her husband always impressed me as who suffered from low spirits. Sometimes it seemed hat in her desire to serve something far away she rlooking her most important calling right in her me.

RALD KENNEDY, in *Who Speaks for God?* (Abingdon ss)

hed

e is little likelihood today . . . of many children njured by having religion forced upon them in the The pendulum has swung to the opposite extreme, en among the most earnest Christian people, little beyond the years of early childhood to teach chil- the home anything concerning the Christian faith. worship has, in general, vanished. The father has out of action almost entirely, and the mother, if she Bible stories and teaches little prayers to her children years before they start to school, feels that she has rged her duty and can hand over the remainder of k to the church school teacher.

ES D. SMART, in *The Teaching Ministry of the Church* stminster Press)

ive, But Free

n Martin Luther struck out for religious freedom, no interest in freeing men to do as they liked; he them free to respond to the call of God. When preached his first sermon, he said he had come to e captives free. Yet the first step he made in the s was to bind them to himself: "Follow me." That great paradox of freedom. You are never really free ou are bound, voluntarily mastered by something r than yourself; you are never free in music until e bound to it; you are never free in painting a pic- r preaching a sermon, or living a life, until in heart ul and spirit you are bound to it. "Make me a captive, and then I shall be free."

ALLACE HAMILTON, in *Horns and Halos in Human ure* (Fleming H. Revell, 1954)

Christians the beginning of the day should not be ied and oppressed with besetting concerns for the work. At the threshold of the new day stands the who made it. All the darkness and distraction of the s of night retreat before the clear light of Jesus and his wakening Word. All unrest, all impurity, all nd anxiety flee before him. Therefore, at the begin- f the day let all distraction and empty talk be silenced t the first thought and the first word belong to him m our whole life belongs. "Awake thou that sleepest, ise from the dead, and Christ shall give thee light" 5:14).

DIETRICH BONHOEFFER, in *Life Together* (Harper & Brothers)

Prejudice

Some time ago a woman of sense and intelligence was shocked to find herself speaking with dismay, almost with horror, because a Jewish family were coming to live next door. She felt within herself the stirring of that cruel and unreasonable prejudice called anti-semitism. There is, of course, something to justify and explain it. Some Jews are mean and unscrupulous, some are vulgar and ostentatious, others are undesirable and disreputable. This could equally well be said about some Scots, some Yorkshire people, or about any other people under the sun. All peoples have their faults and failings, just as they have their gifts and virtues. All peoples have their unworthy representatives. If some Jews have undesirable characteristics—intensified by centuries of persecution—so have some English people and without that excuse. Anyone who is in danger of infection by anti-Jewish prejudice should consider how much the Christian Church and the world owes to the Jews, how greatly the Church has been weakened by their absence and how dear it has cost this ancient people not to have accepted Christ as the Messiah.

—HEDLEY HODKIN, in *The Saving Name* (S.C.M. Book Club)

Jesus Christ

Christianity is what one thinks, what one feels and what one does about Jesus Christ.

—THORNWELL JACOBS, in *For Heretics Only* (Westminster Publishers)

Conspicuously Absent

The home, unfortunately, has virtually abdicated all responsibility for education of the children, turning them over to the public schools. The almost inevitable impression on a person who has spent twelve, sixteen or even twenty years in the public school system without ever hearing religion seriously considered, is simply that it isn't important enough for the government to bother to pay anyone to discuss it.

—EDWARD F. MCCRADY, in an address to the Methodist Board of Education, Cincinnati, Ohio.

Background

Anybody who has ever watched little children begin kindergarten will notice that some children will withdraw from any but minimum participation in what the class is doing. Other children will be confused and show their bewilderment by erratic behavior—laughter and tears not quite in keeping with what is going on. Some children will act aggressively through talking or pushing other children around. But there will be some who will be able to accept the situation and begin learning from the outset, who will be sufficiently secure so that they are not afraid of "losing their inmost souls" as they try to do things and sometimes fail, and as they try to get along with teacher and classmates and sometimes fail at this too. These children may not be talented. They may often have serious handicaps in behavior as well as in physical equipment. The decisive difference is that their family background is sufficiently dynamic in its pattern of mutual acceptance to allow the little kindergartners to face the complexities of classroom life and do the best they can with what they have there.

—CHARLES DUELL KEAN, in *Making Sense Out of Life* (Westminster Press)

Browsing Through the Fiction

A Review by GERALD KENNEDY

THE BOOKS I shall treat this quarter are not specifically religious or biblical novels. Yet just to say that is in a way misleading. The truth is that anything having to do with life has religion in it, and every man's life is full of Christian implications.

It is a sign of the secularism of our day that we tend to regard as religious writing only the book dealing with theology or the Bible. This is, of course, a false dichotomy and is a sign of the twentieth century's split personality.

So often the church's criticism of Hollywood is in regard to its portrayal of some particular character, such as a minister or a priest. If these figures of religion are treated respectfully, the church assumes that all is well.

But more important is the movie's attitude toward success, marriage, or personal relations. It takes more than a ministerial hero to make either a movie or a book religious.

I wonder sometimes if Jesus had this idea in mind when he told his parable of the Last Judgment. It seems as if those who were so certain that they were religious people were quite mistaken and had missed the way.

On the other hand, those who had never made profession of formal religion discovered that they were practicing it and living by it unconsciously. A reader finds much more unlabeled Christianity in some of our best sellers than he will find in most of the books written about a biblical character or a biblical theme.

The books that follow have not all found a spiritual answer to their questions, but I think that without exception, the authors are asking questions to which there is no answer except a spiritual one.

It may be my imagination but it seems to me that more of our first-rate writers are coming to that conclusion, and this is more impressive than the fact that church attendance is increasing.

Gerald Kennedy is bishop of the Los Angeles Area of The Methodist Church. He is author of God's Good News *(Harper & Brothers, 1955).*

***A Fable*, by William Faulkner. Random House, 437 pp., $4.75**

This is a great book, although it is not the kind of greatness that I can thrill over. There is a kind of writing that seeks its effect through indirection and suggestion. According to the critics, this is a very wonderful style.

But either because I am not deep enough or not patient enough, it is a kind of writing that has little appeal to me. I like my stories simple, straight, and plain, so that one does not conclude by wondering what the author meant to imply, or what the symbolism revealed. This is probably the word of a Philistine, but I thought you ought to be warned.

Faulkner has written a story with the symbolism of the Passion as its framework. It has to do with soldiers in the war and a saint who is seeking peace. There are some wonderful passages and some brilliant sections of narrative.

One cannot doubt that here is a man with profound insight, wrestling with tremendous problems and exploring a mighty theme. This Nobel prize winner is a literary artist, but I wish he would write with more of the New Testament style when he deals with the New Testament's theme.

The reader who wants something to ponder and explore deeply will find this one of the top books of our generation and a novel that may live a long time. If you like to chew gum and look at television, you had better pass it by.

***Not as a Stranger*, by Morton Thompson. Charles Scribner's Sons, 948 pp., $4.75**

This book headed the best seller list for a long time, and after you read it you do not wonder why. It holds your interest, has considerable sex in it, and you are never in doubt concerning its conclusions.

It is the story of a young man who became a doctor, and it is a critique of modern medicine. I have not had the opportunity of discussing it with a doctor to see what he thought about it. Some doctors would probably feel that it is for the medical profession what "Elmer Gantry" was to the ministerial profession.

It shows up charlatans and incompetence in medicine, as well as devotion and greatness. My judgment has merely that of a layman, but it to me that the book ought not ferred to as a debunking study a muck-raking investigation.

I have suspected for some tim there were some doctors who worth very little, and all of us that there are some doctors wh to be in the profession primar profit. That there are few of th the profession has never dimm greatness in my eyes, for I have too many wonderful men who physicians and surgeons.

After reading the book I did n any loss of respect for the pro of medicine, but rather a real sy for those who often find them bound in the same bundle with ness and incompetence.

I kept remembering Sinclair *Arrowsmith* (Harcourt, Brace modern classic edition, $2.25) leading characters in both book much in common. The young d wife is a wonderful person and s my heart from the beginning.

The title is taken from the B Job but it could also be taken Jesus' Word ". . . *whoever wo great among you must be your ant,* . . ." One of the tragic elem the story of this best seller is t author died just as it was achiev fame.

***Love Is Eternal*, by Irving Doubleday & Co., 468 pp., $3.9**

Irving Stone does a good job w comes to writing fictional biogr He has the gift of taking negle misunderstood characters out o and giving them a new chance the American public.

's felt that Mary Lincoln has fairly treated, and this is the her life and career as Abraham wife. There have been several made recently which imply that been too much impressed by 's estimate of Mary Todd Lin- that the true person was much han he implied.

ets that impression after read- fine biography, as well as re- many insights into Abraham himself. This is not history, of but it is a good solid fiction research and study.

t confess, however, that while ncoln had her admirable quali- could never become a really stic admirer of her. But she erved a better break than she ived, and I am glad that Stone g to give it to her.

a great man like Abraham Lin- st have tried the patience of his m time to time. Wives of men e life will all get to heaven if ther reason than just standing to the end.

t *Thursday*, by John Stein- iking Press, 273 pp., $3.50

is where I get into trouble. Ac- to the critics, I am supposed to this is just the same old stuff s sweetly sentimental and that teinbeck ought to be ashamed elf. I am sorry, but anything einbeck writes is so beautifully at I find my criticism evaporat-

is a book dealing with those people he talked about in "can- w." They are not so much l as they are unmoral, and they have a childlike innocence even midst of harlotry and thievery. ted a rather sentimental inter- n of these people, but (and I this) I enjoyed it thoroughly. extremely difficult for church s to accept these people, but remember that Jesus seemed to ore sympathy for them than he the hard-spirited, proud Phari-

ot put the book in the Sunday ibrary, however. I am not rec- ding it to anyone who does not teinbeck and the kind of work

Brother's Keeper*, by Marcia ort. Charles Scribner's Sons, ., $3.95

has been regarded as a rather nt book and it does have a eresting plot. Two brothers who ed for years as hermits in the New York City are found dead. They had money and they came from a good family. What caused this deterioration in an old house full of old newspapers and the putrid, filthy atmosphere of uncleanness?

The story is the answer of what happened to them and why they became the way they were. It is a good yarn which marches right along most of the way, but left me with a vague feeling of dissatisfaction.

I do not know why exactly, because I think Marcia Davenport has done all that can be done with this theme. The more I think of it, the more it seems that it was the theme itself which finally became depressing and heavy. Yet there is in this book a true insight, that so many small things lead finally to ultimate tragedy.

Men who cannot make decisions and men who are overly influenced by others need not be surprised if they end up defeated and unhappy. One of the greatest things the Gospel does for us is to give us the courage to say "Yes" when it must be said, and "No" when a refusal is necessary. A man who can say neither may not be quite as bad as these two brothers, but he will never find that true peace which the world can neither give nor take away.

And so on this homiletical note we close this survey: a bishop must preach a little bit even if he is reviewing novels.

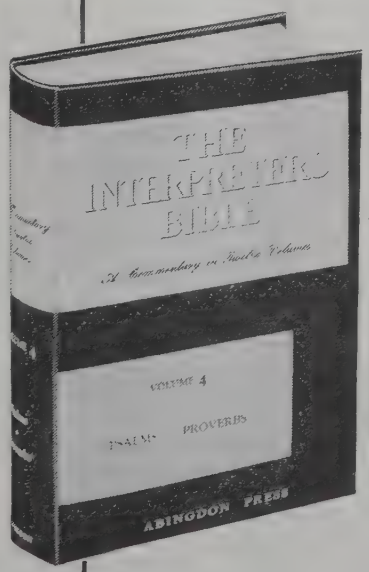
Just Published—Psalms and Proverbs

THE INTERPRETER'S BIBLE

VOLUME IV

This monumental work, to comprise twelve volumes when completed, is an up-to-date commentary for today's Bible student. Not only does it bring the vast findings of the best modern scholarship to the reader, but practical help as well in interpreting Bible truths in preaching and teaching.

The Bible text is in both King James and Revised Standard Versions. This is followed by notes to make clear the meaning of the text, and an interpretation that throws the light of the text upon specific human needs. Other features are: Background Material; introduction to each Biblical Book; General Articles, and Maps. Volumes now ready are listed below. Order by volume. (AP) .....postpaid, *each*, $8.75



Volume I. General Articles on the Bible and Old Testament; Genesis; Exodus.
Volume II. Leviticus; Numbers; Deuteronomy; Joshua; Judges; Ruth and Samuel.
Volume III. Books of Kings; Chronicles; Ezra; Nehemiah; Esther; Job.
Volume IV. Complete texts and commentary on Psalms and Proverbs.
Volume VII. Articles on the New Testament; Matthew; Mark.
Volume VIII. Luke; John.
Volume IX. Acts; Romans.
Volume X. Corinthians; Galatians; Ephesians.

Add state sales tax if necessary—none on interstate orders

THE METHODIST PUBLISHING HOUSE

Since 1789

Please order from House serving you

Baltimore 3	Chicago 11	Cincinnati 2
Dallas 1	Detroit 1	Kansas City 6
Nashville 2	New York 11	Pittsburgh 30
Portland 5	Richmond 16	San Francisco 2

When in Atlanta or Boston, stop in our COKESBURY BOOK STORES:
In Atlanta, 72 Broad St., N. W.
In Boston, 577 Boylston St.

The Apostles' Creed

CREED OF OUR HOPE, *Merrill R. Abbey. Abingdon Press, 109 pp., $1.75*

By ANDREW W. BLACKWOOD, JR.

Creed of Our Hope is recommended as a thoughtful presentation of the Apostles' Creed in the language and thought-forms of today. All too many preachers are ready to dismiss the creed as a dead relic.

ABBEY

Since the creed lives in the hearts of millions today, Merrill R. Abbey has concluded that it is alive, and he examines it for the help it may bring to our skeptical generation.

Perhaps the strongest feature of the book is the presentation of the Incarnation, not as an unpalatable dogma that must be swallowed but as a reasonable faith.

Abbey shows constant respect for the skeptic. If his doubts are reasonable, they receive reasonable answers, not in the traditional language of theology but in contemporary English.

All too many who think of themselves as theological liberals become most illiberal when interpreting a historic theological document. Much of the Apostles' Creed is expressed in the language of symbol because there is no other language to express the ineffable mystery of God.

We sing ". . . Holy Spirit, heavenly Dove, . . ." and no one above the age of ten thinks that the Holy Spirit looks like a pigeon. Yet the person who readily accepts a symbol in one place balks at saying, "I believe in . . . the resurrection of the body." The author's handling of this phrase is excellent.

The discussion of "catholic" might profitably have been extended.

The treatment of the Virgin Birth is weak. Abbey shows that the original emphasis in the creed was on "born" rather than on "Virgin," that the phrase was introduced as a protection against docetism. He shows that Mark, John, and Paul evidence no concern about the Virgin Birth. And there he drops the subject.

One who does not stress the literal interpretation of the Virgin Birth ought to show its symbolic meaning, if he is going to ask people to recite the Apostles' Creed.

The illustrations are numerous and well-chosen. The sermon titles, excellent examples of a neglected art, are both provocative and informative.

Unhappily, one must add that most of the sermons could have been improved by more rigorous outlining, and that some of the sentences are less lucid than the insights they express.

The creed has survived through the ages because it has helped people to be Christian. Abbey shows that its help is still available.

Prophet of Anathoth

JEREMIAH (Chronologically arranged, translated, and interpreted), *by Elmer A. Leslie. Abingdon Press, 349 pp., $4.75*

By J. PHILIP HYATT

Elmer A. Leslie has performed a most useful service to readers and students of the Bible in writing this book. One frequently hears that Jeremiah was one of the most important and influential prophets of the Old Testament, yet his book is very hard to read.

One reason for this is that the material in the book which bears his name is poorly arranged; another Jeremiah cannot be understo from the times in which he

In the present volume Le attempted to arrange all of th and messages of Jeremiah, an material about him, in chro order. He has presented his o translation and has interpre prophet against the backgroun period of Judah's decline and

The reader who will work through this book will gain a fa understanding of Jeremiah could by simply reading the book from beginning to end, ev a commentary.

He admits unusual influence of the greatest modern interpr Jeremiah, the German schola helm Rudolph and Paul Volz.

Leslie has a fine appreciat Jeremiah and his work. He says that Jeremiah ". . . stands peak of Old Testament prophe in his teaching and in his per

The author understands the of his prophecies, the frequent of his poetic style, and the inne gle which Jeremiah experience attempt to be a faithful prophe Lord.

Leslie not only arranges the tic material in chronological or adds a chapter entitled "Supp and Adaptations from the Di This section includes all the added by later hands, arrange

Reviewers

J. S. BIXLER, president of Colby College, Waterville, Me., and auth *Education for Adversity* (Harvey University Press, 1952).

ANDREW W. BLACKWOOD, JR., pastor of Northminster Presbyterian Ch Columbus, Ohio, and author of *The Voice From the Cross* (Baker House, 1954).

HARRY W. CAMPBELL, co-pastor of First Methodist Church, McAllen,

J. PHILIP HYATT, professor of Old Testament, Vanderbilt University S of Religion, Nashville, Tenn.

DONALD M. MAYNARD, professor of Religious Education, Boston Univ School of Theology, Boston, Mass., and author of *Your Home Ca Christian* (Abingdon Press, 1952).

TAYLOR E. MILLER, assistant professor of Theology, Boston University S of Theology, Boston, Mass.

CHARLES C. WEST, fraternal worker, World Council of Churches in Eu New York, N. Y.

aphical centers of interest and
topics.
ook of Jeremiah bristles with
for the Old Testament
and one can seldom speak of
sus of opinion among modern
when problems concerning this
e discussed.
eviewer, while admiring and
ting Leslie's work, finds him-
greeing at times. Two points
strate the kind of disagree-

speaks frequently of a "Deu-
ic editor," through whose hands
the Book of Jeremiah passed.
ite correct in recognizing the
and significance of such an
or editors?).
at pains on one page to stress
that this editor has not given
, independent creations," but
case authentic utterances of
h."
ges of Jeremiah as they have
own through this editor are
tly quoted as the authentic
f the prophet. Yet, the chapter
contains the supplements and
ons includes not a few passages
are from the Deuteronomic

llowing will illustrate the true
regarding the work of this
Frequently he has preserved
ne essence and the true gist of
h's messages, though not in the
s words. At other times he has
d freely and has departed from
ds and thoughts of the prophet.
ther times his work represents
ination of these two, so that
l probably never be able to
ish between the thoughts of
h and those of the editor.
ers 30-31 are placed by Leslie
arly period of Jeremiah's life,
ting a book written by the
to the exiles of North Israel,
e purpose of comforting them
ng out promise of return.
interpretation is, in the re-
opinion, highly artificial. We
really know that Jeremiah had
al interest in North Israel
this is frequently asserted).
iew requires that Leslie con-
arious references to Judah in
hapters as secondary glosses
itions. It does not adequately
ne influence of Second Isaiah's
d ideas on certain passages

ermore, it seems highly unlikely
emiah would have reached his
of a new covenant so early in
er. The original passages in
apters are much better placed
end of Jeremiah's lifetime, in
the time when Gedaliah was governor.

Despite differences of opinion about details, this reviewer highly recommends the book. The reading of it will do much to dispel the widespread ignorance and the mistaken ideas concerning the great prophet of Anathoth.

Resurgence of Faith

AMERICA'S SPIRITUAL RECOVERY, *by Edward L. R. Elson. Fleming H. Revell Co., 189 pp., $2.50*

By HARRY W. CAMPBELL

Now and then time hurls a man into some event calculated to shake him into action. Sometimes he must choose martyrdom; sometimes political risk, and sometimes he must seize his pen and write.

Edward L. R. Elson was driven to write by the fresh memory of a President of the United States who startled the world by praying at his own inauguration.

To say that we were startled by President Dwight D. Eisenhower's inaugural prayer is not exaggeration, nor does it detract from the upsurge of hope in America which followed that prayer.

At last, we felt, here is a man of faith to lead our nation through times when faith is so sorely needed.

Then, a little later, when that same president stood before Dr. Elson to make his simple profession of faith in Jesus Christ and to become a member of the National Presbyterian Church, the pastor was pushed beyond endurance—he became an author!

This is, of course, not the author's first venture into print. But one cannot escape the suggestion that perhaps, this time, he ventured too soon.

America's Spiritual Recovery is a worth-while book. It is one which, at times, reaches to the eminently worthwhile. Yet it suffers from poor organization of material and from an ill-concealed tendency to exhortation.

The right to exhort is not to be denied any author, but in this case the manner of exhorting detracts measurably from the author's thesis.

The author is at one with many of us in "viewing with alarm" the symptoms of moral and spiritual decay which are everywhere apparent in America. These he enumerates more than once, to the great detriment of his book's continuity.

He traces the spiritual, even the theistic bases for our government and culture and on the whole does an excellent job of it.

He overrates John Calvin a bit how-

WHY EVERY BIBLE READER SHOULD OWN

STRONG'S EXHAUSTIVE CONCORDANCE of the Bible

by James Strong

• **Strong's** makes Bible study more thorough, more convenient, more rewarding. It lists alphabetically *every* word, in *every* passage in which it occurs. With only one key word, you can quickly and easily find the passage you seek.

• **Strong's** is a basic library of four complete books—
Main Concordance
Comparative Concordance
Hebrew and Chaldee Dictionary
Greek Dictionary

• **Strong's** is a lifetime possession for everyday use—an essential tool for every minister, student, teacher, every Bible reader.

1809 PAGES 9x12 INCHES
$11.50
Thumb Indexed, $12.75

The Methodist Publishing House

New 1954 Edition

GENERAL MINUTES of the Annual Conferences

The complete minutes of all the 1954 conferences, giving such information as addresses of bishops, conference secretaries, disciplinary questions, and all of the vital data compiled. (SD) . . . postpaid, $3.00

Add state sales tax if necessary—none on interstate orders.

The Methodist Publishing House

Please order from House serving you

Baltimore 3 · Chicago 11 · Cincinnati 2
Dallas 1 · Detroit 1 · Kansas City 6
Nashville 2 · New York 11 · Pittsburgh 30
Portland 5 · Richmond 16 · San Francisco 2

ever and may even be said to have somewhat misunderstood original Calvinism. This error of zeal in no wise detracts from the book.

The book shows evidences of having been written in haste. Some such evidence is unimportant, as in the misspelling of both the name of the author and the title of the book in the case of a widely read Trappist work.

He seems to be unaware, also, of the magnitude of Arnold J. Toynbee's historical writings, referring to *A Study of History* as though the abridged single volume were the whole of the work.

One is really disturbed, though, by the author's tendency to repetitious argument and by an occasional battered cliché. A more careful editing would have prevented these obvious detractions.

Unquestionably the finest writing and the most pungent thought are found in the chapter titled "A Time For Intolerance." The thoughts here are, like Dale Carnegie's instructions, not original but ideas which we readily forget.

Much of what the author reports as giving hope for a resurgence of practical religion among governmental leaders has had too little attention in the newspapers.

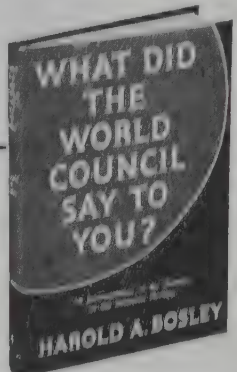
The book gives us a peep into modern Washington's occasional bright corner of prayer and piety, which is ening as a President's prayer.

It is the final chapter which awake and sends us away th contrite, and determined to our own faith and practice. T all, is precisely the purpose book. To this extent the book is ful.

America's Spiritual Recove great literature. In some re is not even good writing. Nor during or profound.

But it *is* timely, earnest, and tive. These virtues are enou book deserves to be read.

"An indispensable and inspiring interpretation of major importance."—G. BROMLEY OXNAM, *bishop of the Washington, D.C. Area, The Methodist Church, and a former Co-President, The World Council of Churches*



WHAT DID THE WORLD COUNCIL SAY TO YOU?

by HAROLD A. BOSLEY

An Interpretation of the Message of the Evanston Meeting

"An indispensable and inspiring interpretation of major importance. Here is the essential thought of the Assembly in brief compass, not structure but spirit, not pageantry but purpose. This is Dr. Bosley at his brilliant best."
G. Bromley Oxnam

An official delegate, as well as host pastor, Dr. Bosley here interprets the technical and lengthy official documents coming from the Second Assembly of the World Council of Churches meeting in Evanston.

Realizing that the quantity of this material and its formal language were preventing the messages from reaching the people, Dr. Bosley has sifted the documents for their essential meanings.

These chapters bring a penetrating interpretation of the condensed official papers. Dr. Bosley here outlines their main affirmations and directives, enlarging upon them in the light of the conference discussion.

Here is help for every man and woman to hear and respond to the challenge of the World Council—to see more clearly the difficult tasks ahead. An important book for all who would help others to understand—and to implement—what the Second Assembly said to men throughout the world. **$2.00**

Minister of First Methodist Church in Evanston, Dr. Bosley was host to several of the World Council meetings which were held in his church. It was in interpreting the message of the World Council to his own people that he first became interested in writing an interpretation for all men who wish to understand the official documents.

Published by ABINGDON PRESS

THE METHODIST PUBLISHING HOUSE

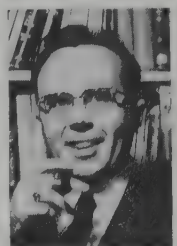
PLEASE ORDER FROM HOUSE SERVING YOU

A Tradition Interpreted

A PROGRAM FOR CONS TIVES, *by Russell Kirk. Regnery Co., 325 pp., $4.00*

By CHARLES C. WEST

Americans, whether liberal, or conservative, have reason grateful when an intelligent, m and independent conservative arises.



KIRK

The hea American depends on principle o ing and co one anothe For yea conserv thought wh flooded the States has together r good will, ing conserv Kirk's sense, into one oppositio This has been dangerous becau made liberals self-righteous left the self-interest of cons businessmen uncurbed by a philosophy of life.

Kirk, however, is not a cons who worships the god of busi is rather the interpreter and de a great tradition in philoso politics which has come down the ages. It is a tradition wh been carried by such men as Richard Hooker, John Adam Ruskin, Benjamin Disraeli, Howard Taft, and, above all, Burke, Kirk's foundation and tion.

Like Burke, the author bu philosophy and politics on re for the continuity of great and traditions of culture, morality, a tutions. As with Burke his re

d parcel of this tradition. He speaks explicitly of an article , and rarely of Christianity in ar. His piety is directed toward raditions of worship, value, and in relation to church practice, nave been handed down to us. heologically (as he does not put k's appears to be a religion rest- the authority of the history of a an culture, to the exclusion of ority of specific revelation in the f God.

e are many points today at which nservative argument is helpful ging the United States of its illusions. A needed corrective is polemic against abstract soci- (especially as exemplified in Riesman, author of *The Lonely* Yale University Press, $4.00) utopias which promise the solu- social problems by rational g.

is pointing to the family, town, all voluntary group, with their variety of interpersonal and oup relations, as the fabric of d society; and by his suspicion developed centers of power, we minded of the essential conserva- ement in all social justice.

ne point he advises a New York ssman, who has given $50,000 for vertising campaign on behalf of nterprise, to turn his money in- oward "the restoration of order, mmunity, and continuity" on the ene. What liberal would not wel- uch a suggestion as complemen- his own efforts!

following are all a part of the vative contribution to the reform nerican society: Kirk's plea return to broad cultural educa- an understanding of our lives ciety in historical depth; his de- restore some sense of joy and g to the life of the mind and beyond the solving of technical ms and the planning of programs; sire to see our society blossom oluntary groups devoted to the s traditions and arts which make even his polemic against abstract arianism in the name of an racy governed and limited by on and principle.

n the above contribution is rec- d, however, this reviewer con- disappointment with Kirk's argu- a disappointment which extends conservative revival in general. not a creative conservative (who s very reason would become a nd crusader for human person- gainst the powerful) as was his Edmund Burke. He is an ad- of such men, a scholastic of con- sm, who fails at the crucial points of its application today's world.

In the first place, Kirk does not accept, as did Burke in looking back to the whole reality of the English Revolution, the American tradition itself as the object of his reverence. Instead he picks out a minority strand, composed of men who agree with him and Burke, thus substituting the ideas of a group of men for the reality.

He takes John Adams but leaves Thomas Jefferson. He prefers Orestes Brownson over Ralph Waldo Emerson, Hawthorne over Thoreau. He regards John Dewey as the arch-destroyer of the American heritage.

But what basis do his own principles give him for such choices? Whether conservatives, or even radicals, like it or not, two strands have combined to form the culture and institutions of the United States. One is liberalism, from Jefferson to John Dewey and beyond, and the other is puritanism, the epitome of rational utilitarianism in the service of a biblical faith, which op-

The Lyman Beecher Lectures for 1954

God's Good News

By GERALD KENNEDY

The theme of Bishop Kennedy's new book is the Gospel—"God's Good News." Each chapter stresses a different phase of the Gospel: God, Action, Law, Concern, Eternity, Redemption, and Truth—"the Gospel According to Us."

Here is a "preacher's book" of importance and value. It gives a balanced view of the new requirements for preaching—an inspiring, useful book that combines the sagacity of the preacher and administrator, the world vision of a highly informed person, and the skill and devotion of an experienced religious writer. $2.50

A Year of Sermons for Boys and Girls

Fire on a Drumhead

By CARL S. WEIST. Fifty-two story-sermons by a writer whose earlier books in this field have been highly praised and widely used. The topics have a direct appeal to young people. The stories are new and up-to-date. The point of spiritual truth is made by the story itself, not by a "tacked on" moral. For ministers, religious educators, teachers, Scout and "Y" leaders, and storytellers the book is of immediate and year-round value. $2.00

At your bookseller

HARPER & BROTHERS • NEW YORK 16, N. Y.

poses everything in which Kirk believes.

The conservative strand was present, but it was a minority voice. Mr. Kirk can "prefer William Howard Taft to Woodrow Wilson" if he likes, but it is a strange and romantic idealism which denies Mr. Wilson the more central place in the American tradition.

All this makes the task of the conservative much more difficult and, paradoxically, much more radical. He must undertake to show us how, in American history, the following have imparted health and stability to our society, often in spite of the intentions of the liberals and puritans who forged the society and gave it its ideals: respect for prescriptive right, for precedent, for organic tradition, for the balance of authority and power among a number of communities, for a natural aristocracy of ability and service.

There is much evidence of this. The evolution of our Constitution could be so interpreted, especially the Bill of Rights and the Fourteenth Amendment, down to the latest Supreme Court decision on segregation—a perfect example of enlightened conservatism's sense of history and of principle in their proper integration.

In the second place Kirk does not take on the primary task of any respectable conservative thinker today: to avoid loosing polemic on the liberals but to purge the ranks of conservatism. Where he touches the events of the day, Kirk tends to partisanship.

One senses indirect disapproval of McCarthy, but there is vigorous condemnation of liberals for their supposed neglect of the problem of loyalty and their sensing of a threat to American traditions in McCarthy's methods. There is an inexcusable smear of Owen Lattimore, linking his name with that of Alger Hiss.

Kirk is mortally afraid of creeping socialism and big government. He sees it as making freedom obsolete by centralizing management and power. In Federal Social Security and aid to the school lunch program, he sees the opening wedge.

But he says no word about big business, the growth of monopoly, the crowding out of competition and small enterprise, the near-monopoly of the public press by moneyed private interest, or the narrow self-interested policies of organized lobbies in Congress, despising every suggestion of such an organic principled society as he and Burke believe in.

It is in answer to this defiance of public order, freedom, and wel organized private interest, th planners of the American Ne and the British Labor Party un certain specific use of gove power.

Most socialists on both sides Atlantic are quite as aware dangers of centralized power in industry as is Mr. Kirk. He will really convincing only when the problem whole against the ground of a conservatism less a to the powers that be. Then he m that conservatives and socialists more in program than they do in

God Demands Both Head and Hea

CHRISTIAN FAITH AND HI EDUCATION, *by Nels F. S. Harper & Brothers, 251 pp.,*

By J. S. BIXLER

Recently it seems as though w been given a whole spate of bo attempting to reconcile the a college and church, of educati Christian faith. Of those that read, this one by Ferré stands the best, chiefly because Ferré is so clear on the central and d issue.

For him the Christian educato (as he seems to so many) a spl sonality trying to serve two m Rather is he a whole-souled b who understands that the Maste all may appear in two forms an two different but supplementary of demand.

As God of truth he asks us t the open and inquiring mind. A of love he requires commitment causes that promote individu social good. Ferré shows in his a tions as well as in his argume this idea does not dichotomize really binds it together in the of devotion to a spirit whom bot and heart can affirm.

As he himself would be the say, Ferré is Whiteheadian general point of view. We partici a community of being which process and which is continua directed by flashes of insight w through the constructive tensio accompany growth.

These insights appeal to standards but, as Ferré never to point out, the rational is not to the surface experiences of a and comparison. For the realiza its own aims it depends on the e flow of the deeper tides that below the articulate level an

By JAMES H. ROBINSON

TOMORROW IS TODAY

Cloth-bound—$2.00

"A UNIQUE EXPERIMENT was made by the Presbyterian Board of Foreign Missions when it decided to send a Negro Christian leader around the world—with major attention to India—as a member of fraternal good will to students and youth. Under these auspices the minister of the Church of the Master in New York's Harlem spent several months abroad and now sets down his reflections on what he saw and heard. He portrays an Asia in the ferment of a social revolution in which an aroused concern for better economic conditions and a nationalistic ardor are the main factors. In this ferment the Communists are trying to capitalize on the unrest and the protest against colonialism.

"Dr. Robinson writes as a warm sympathizer with the aspirations of the Asian peoples. His friendly spirit, his humor and his capacity to join in the aspirations of others are reflected on every page. He is a vivid reporter. He speaks to the conscience of America in a way that should stab us awake. His chief appeal is to Western Christians to make more of an effort to understand what is happening and to contribute to a solution of the problems of the underdeveloped areas. His book is a stirring plea for support of Christian missions and for an international policy of constructive cooperation and service."—*Religious Book Club Bulletin*

At your bookstore or from

THE CHRISTIAN EDUCATION PRESS

1505 Race Street, Philadelphia 2, Pa.

ep your Church before the people . . .

HEADLINER

ALL-METAL OUTDOOR HURCH BULLETIN BOARD

NOW available in three sizes

or Church Bulletin Boards are available now in three
The Headliner Deluxe Bulletin Board is a large board,
ring 50x72 inches and has a removable copy board
inches, and includes 609 copy letters and figures in
popular sizes. The entire board is rustproofed metal,
cally welded for perfect fit and rigidity, and finished
rable metallic bronze baked enamel. The name plate
tters cut through metal and backed by white glass
sealed in rubber and fastened in place by a removable,
ative molding.

entire board, including the name plate, is illuminated
ur incandescent bulbs and is ventilated to protect
st condensation. All vents and louvers are screened
u won't have trouble with condensation with this
. The welded metal door closes against a continuous
r seal and is fitted with two cylinder locks with match-
ull knobs. The door is hung on a full-length piano-
hinge.

ras included with the board at no additional cost are:
ply of touch-up enamel; an "in memoriam" plaque
inches with a maximum of three lines engraved to
order, and as many letters on the church name plate
ace permits.

e is the best in design, construction and durability,
d by our unconditional guarantee of satisfaction in
detail . . . a bulletin board that will fill an impor-
need of your church. Keep your church and its activ-
before your people all the time with this Deluxe Head-
—the best bulletin board we have to offer and one
be proud to own. **MR-1000.** **$337.50**
nt extra from Nashville, Tenn.;
wt., 289 lbs. .....

Smaller Boards---
Priced to Save You Money

THE HEADLINER SPECIAL is a smaller bulletin board with the same specifications as the one described at left and shown above, but 40x62 inches in size. Inner copy board, 33x45 inches, with 609 letters. Ideal for the church with a limited lawn space or where a smaller board is needed. **MR-2000.** Freight extra from Nashville, Tenn.; shpg. wt., 185 lbs. **$260.00**

Erecting Equipment is the same except the Special has 2-inch diameter pipe standards and no back brace. Freight extra from Nashville, Tenn.; shpg. wt., 75 lbs. **$52.00**

THE HEADLINER BUDGETEER is a new low-priced board of rustproofed metal, size 50x57 inches, with inner copy board, 44x38 inches, including 609 copy letters. The welded metal door closes against a rubber seal, is fitted with cylinder locks and pull knob and is hung on a full-length piano-type hinge. The board is of black enamel, has screened louvers for ventilation and interior lighting. **MR-3000.** Freight extra from Nashville, Tenn.; shpg. wt., 200 lbs. **$181.00**

Erecting Equipment is two pipe uprights, 2 inches in diameter, surmounted by ornamental balls, four attaching brackets, and one cross brace. (MR) Freight extra from Nashville, Tenn.; shpg. wt.. 55 lbs. **$40.00**

Erecting Equipment with extra heavy uprights. Freight extra from Nashville, Tenn.; shpg. wt., 127 lbs. **$50.00**

Two Back Braces for reenforcing if needed. Freight extra from Nashville, Tenn.; shpg. wt., 19 lbs. **$15.00**

Erecting Equipment

ing Equipment consists of two heavy steel pipe stand-
2⅞ inches in diameter, surmounted by ornamental
Equipped with two back braces, one cross brace and
ornamental wrought-iron brackets, complete set of
and nuts. Metallic bronze baked enamel to match the
in board. (MR) Freight extra from Nashville, Tenn.;
wt., 152 lbs. **$60.00**

WALL-MOUNTING ERECTING EQUIPMENT

ttings and bolts needed to mount either MR-1000,
000 or MR-3000 Bulletin Board on the wall of church
ing—specify size of board when you order. (MR)
ht extra from Nashville, Tenn.; shpg. wt., 20 lbs.
$15.00

30-DAY SHIPMENT GUARANTEED

The Methodist Publishing House

Since 1789

Please order from House serving you

Baltimore 3 Chicago 11 Cincinnati 2 Dallas 1 Detroit 1 Kansas City 6
Nashville 2 New York 11 Pittsburgh 30 Portland 5 Richmond 16 San Francisco 2

bring to the feelings the nourishment they require.

This is a book to restore the confidence of the educator who has begun to wonder whether his faith should be kept in one compartment and his critical scruples in another. According to Ferré, the attempt to do so is ruinous to both. The educator must be a whole man, and he loses his wholeness not only at his own peril but at the risk of undermining his influence.

If as his former teacher I may be allowed a word of advice to one of the most brilliant students with whom it was ever my privilege to discuss these matters, I should like to say: Beware the footnote habit! Read Frank Sullivan's witty essay called "A Garland of Ibids," a take-off on the plethora and superfoetation of footnotes found on the pages of Van Wyck Brooks, and see how desperate footnotes can make the reader.

As a matter of fact, on the pages of this book where they do not appear, the author's style is freest and most cogent. And, really, his own thought is so good that he does not need to bolster it by appealing to others!

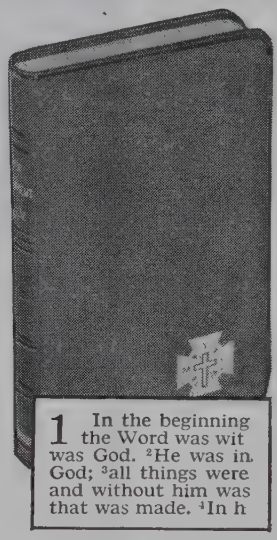
Colorful, compact, easy to carry . . .

MYF

New Testament

It's new . . . it's blue, embossed in gold! It's the exclusive property of the MYFer. This Testament is in the Revised Standard Version, printed on India paper with stained edges. A special 4-page section is included at the front containing the information that's essential for a well-informed MYF member. Gift boxed. **MYF-IF.**

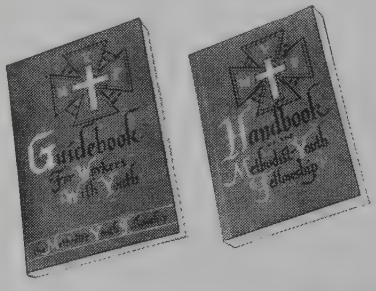
Each .....postpaid, **$2.25**
Ten or more copies . . . *each*, postpaid, **$2.00**



Handbook of the MYF

Written for the youth of MYF, your handbook is prepared by the Youth Department of The Methodist Church. It's bound in blue and lettered in gold, and includes a comprehensive index, bibliography, and appendix. **2355-BC.**

Cloth bound .....*each*, postpaid, **$1.00**
Paper bound .....*each*, postpaid, **75¢**



Guidebook

A new tool for adult workers with youth is the indispensable "Guidebook for Workers with Youth." It contains valuable helps for workers with all age groups in the Methodist Youth Fellowship—160 pages of method and philosophy of working with youth. This is one of the most important resource materials for the MYF. **2361-BC.**

Cloth bound . . . *each*, postpaid, **75¢**
Paper bound . . . *each*, postpaid, **50¢**

Add state sales tax if necessary—
none on interstate orders

The Methodist Publishing House

Since 1789

Please order from House serving you

Baltimore 3 — Chicago 11 — Cincinnati 2 — Dallas 1
Detroit 1 — Kansas City 6 — Nashville 2 — New York 11
Pittsburgh 30 — Portland 5 — Richmond 16 — San Francisco 2

When in Atlanta or Boston, stop in our COKESBURY BOOK STORES:
In Atlanta, 72 Broad St., N. W. — In Boston, 577 Boylston St.

A Catholic View o Protestant Theolog

A SURVEY OF PROTESTAN OLOGY IN OUR DAY, *by Weigel. Newman, 58 pp., 90 c*

By TAYLOR E. MILLER

Father Weigel opens his brie in a very commendable manne Protestants as a vital, active el our actual life and thought ar ignored. . . . The Catholic th should be anxious to know what Protestant theology in our day has to say."

WE

After this, it is regrettable that Weigel himself appears unable to report accurately. He does offer some helpful generalizations, but they are so interspersed with unfounded ones that the Catholic theologian w quite at sea in trying to differe

The outline conforms fairly contemporary Protestant surve objecting to a lack of systema ology in Protestantism, Weigel t fundamentalist position as a departure. He recognizes it as an inductively developed argun classifies it as the right wing estantism.

Paul Tillich receives the be ment and is classified in the ce Weigel stresses the existentiali acter of Tillich and shows a parallel position to the neo-o of Barth or Reinhold Niebuhr. naturalism is almost overlook stressed aspect of Tillich is de as the highest level of Protes pression.

The climax comes when Weig out that Tillich "at one time o considered entering the Chur declares that Tillich "thinks substance of the Christian re is better preserved in Catholic in Protestantism."

The discussion of the left de historicism and neo-liberalism. ter is divided into neo-natural Whitehead and Weiman, and alism with Brightman and Be

Here is an illustration of lack of precision. He features personalistic philosophers in hi of theology. The two outstandi logians of personalism, Knud DeWolf, are almost ignored. O they would upset Weigel's class

l have to put them in the
tead of the left.
s book leaves very strong
in my mind in spite of his
ons as a Jesuit scholar.
does not really know Prot-
ology or he is unwilling to
irly. Aquinas and Newman
quite disappointed.

l Confusion

ON OF THE INNOCENT, *by*
Wertham. Rinehart & Co.,
$4.00

LD M. MAYNARD

up in the name of the Lord,"
the young son of a minister.
he above words may seem to
to others sacrilegious; and to
nply an indication of a stage
which all children pass.
lric Wertham, they are none of
ther they reflect the ethical
of children who may find in
mic book a full page advertise-
claiming piously, "*With God*
are possible" and advocating
vay of prayer."
author, this ethical confusion
y deplorable; it is tragic.
l of the book is to help break
s indifference. Perhaps it is no
ce, therefore, that since the
n of the book, community
munity has taken steps to deal
ne comics. The comic book
tself has employed Charles F.
o clean out the objectionable
f comic books.
thor is a crusader who for
been trying to stir the public
zation of the harmful influence
omics upon children. He bears
of that battle, too. He has
position where he least ex-
—from child behavior ex-
n psychologists, from juvenile
horities, and from legislators.
t strange, therefore, that this
ects the views of one who
ply about his convictions.
s it surprising that words of
n should be voiced against
m he feels should have given
ort. Exaggerated statements
understandable.
ok is directed specifically at
nics, which comprised the vast
of all comic books in 1954.
ore, in one out of three
homes, comic books are
the only reading matter, which
at millions read nothing else.
m's ire is pointed particularly
columnists on child welfare
tain that "emotionally strong
are unaffected" by crime

SPRING READING--to dispel your winter doldrums

THE WHOLE ARMOR OF GOD
by Ralph W. Sockman

Alive with illustrations and rich in inspiration, this stirring book comprises seven messages based on the Apostle Paul's words to the Church at Ephesus. *Specific help for everyone who wants to be a better Christian!* $1.00

TOWARD A THEOLOGY OF EVANGELISM
by Julian N. Hartt

A book to bring the fundamental task of the church—evangelism—into full focus. A searching and illuminating definition of the evangel in evangelism—and its consequences for the church's efforts and campaigns today. $2.00

WHEN GOD WAS MAN
by J. B. Phillips

Seven brief chapters which give a clear picture of Jesus Christ, who was both God *and* man. The author of *Letters to Young Churches* writes again in the virile, straightforward prose which has made him famous. $1.00

THE WOMAN OF TEKOAH
by Clarence E. Macartney

Intriguing, unforgettable sermons based on Bible characters—dramatic figures whose names are famous and infamous, loved and hated, esteemed and despised. 12 vivid messages by a master of the biographical sermon —to help strengthen our faltering hearts and firm our feeble purpose. $2.00

THE LIFE AND MINISTRY OF JESUS
by Vincent Taylor

The Jesus of history and the Christ of faith—as found in the Gospel records. This valid, usable, intellectually satisfying study uses the Markan outline as a framework and fills in with materials from the other three Gospels. $3.00

ULTIMATE QUESTIONS
by Nathaniel Micklem

What men want to know about God—a study of Christianity in the 20th century. Dr. Micklem explores the fundamental beliefs of our religion, indicating the place of reason. scientific research. and faith in our search for God and ultimate truth. $2.00

THE PURE IN HEART
by W. E. Sangster

A comprehensive study of Christian saints and saintliness.
Here Dr. Sangster explores the whole subject of Christian sanctity: its history and development, the characteristics of saints, their means of achieving saintliness, and the way in which a man is proclaimed a saint in some churches.
A guide to the heights of Christian living—for all who seek to grow in holiness! $4.50

Published by ABINGDON PRESS

The Methodist Publishing House

Please Order from House Serving You

comics, "while only the emotionally insecure children are exposed." He feels that this is pure speculation.

Children spend an inordinate amount of time on comics, many children two or three hours a day, and nothing "that occupies a child for several hours a day over a long period can be entirely without influence on him." It is difficult to disagree with Wertham on this point.

This author disagrees with those who maintain that the blood and cruelty found in the crime comics enable children in a vicarious way to rid themselves of their aggressions and hostilities.

Greatly emphasized is the influence of crime comics—comics that glorify violence, crime, sex, and sadism—on children. The author's conviction is that "the greatest danger of crime comic books is to the normal child." He feels that the comic book format is an invitation to illiteracy, interfering with education in the larger sense.

Perhaps the most subtle and pervading effect of the comics on children is that they "tend to blunt the finer feelings of conscience, of mercy, of sympathy for other people's suffering and of respect for women as women and not merely as sex objects. . . ."

Crime comics encourage race prejudice, and they frequently precipitate nightmares. Parents will be especially interested in Wertham's comment that "a common clinical syndrom in comic book readers is rough and blustering conduct during the day, associated with fear dreams at night."

The author takes issue with those who feel that "classic comics" will instil in children a desire to read the original classic. He has not in a single instance found this to be true, but instead has found that those who have read the classic comics tend to be bored by the classics themselves.

Although Wertham does not mention Bible comics, one may well raise the question: do they not fall into the same category as the classic comics? Is there not a genuine danger that Bible comics, emphasizing the spectacular and the superficial, may hinder the development of an appreciation for the Bible and its message?

Whether or not one agrees with every contention of the author is not important. This is a book that deals with a serious problem, that marshals facts supporting the author's conclusions, and that at least causes an open-minded reader to seriously reconsider his own viewpoint.

Ministers, parents, and workers with children everywhere should be acquainted with this book. It is not a book that one can ignore without peril.

BOOKS Briefly Noted

LIKE A MIGHTY ARMY (Selected Letters of Simeon Stylites), *by Halford E. Luccock. Oxford University Press, 182 pp., $2.50*

A representative selection from the letters of "Simeon Stylites," which have been appearing for nearly six years in the *Christian Century*. Excellent reading, full of nuggets that could be developed by the preacher who is willing to work out his own best sermons.

THE DOUGLASS SUNDAY SCHOOL LESSONS—1955, *by Earl L. Douglass. Macmillan Co., 475 pp., $2.95*

Expositions of the international Sunday school lessons, formerly published as *The Snowden—Douglass Sunday School Lessons.*

MEDITATIONS FROM A PRISON CELL (Devotional Talks From a Chinese Communist Prison), *by F. Olin Stockwell. Upper Room; 112 pp., 35 cents, single copy; 3 copies, $1.00; 12 copies, $3.50*

Few people in our day can find or take the time for profound meditation. From the confines of a communist prison cell come these by F. Olin Stockwell, a Methodist missionary to China for many years. Against a background of loneliness and suffering for many months, this writer gives us much food for thought.

YEARBOOK OF THE UNITED NATIONS, 1953, *Foreword by Dag Hammarskjold. Columbia University Press, in co-operation with the United Nations, 906 pp., $12.50*

This is the seventh in a series of annual volumes of the work of the United Nations. It recounts the activities of the UN and its specialized agencies for the year 1953. This volume, as are the others, is intended as a permanent reference. 1953 will be remembered as the year in which an armistice in Korea was concluded but which marked also increased tension in the Middle East. All the political and security questions in which the United Nations was involved are outlined in this volume. So are the economic and social questions. There is a section on "Structure and Organization of the United Nations." Part II of the large volume deals with the specialized agencies. Many illustrations and charts are given, making the book an invaluable source of reference.

THE HOLY BIBLE IN B
James Reeves. A Mentor pp., 50 cents (Pocket li tion)

Here is a simplified prese the Holy Bible in the fam James Version. The Old Test New Testament stories are in chapters according to stories, and customary numb chapters and verses of the omitted. Some biblical pas not included, and while the not been altered some re-arr has been made. This publicati sents a commendable effort the Bible more attractive to th day reader. It is published regular cloth-bound edition Messner, Inc., at $4.00.

THE HOLY LAND, *by James Seabury Press, 96 pp., $6*

A book of very good photogr traying, as they are today, m and localities that formed t ground for a great deal of th of both the Old Testament and Testament.

FIFTY YEARS IN CHINA, *Leighton Stuart. Random 346 pp., $5.00*

This writer is a Presbyter sionary with more than fifty perience in China, where he the son of American mission ents. He served for a time a sador to China after havi recommended for that post by George C. Marshall. These memoirs of the missionary an sador to China, John Leighto It is an interesting and in account, and helpful for an un ing of the background for so present-day world tensions.

JOB OPPORTUN

PASTORS:

Are there any qualified young women in your parish who n interested in submitting an applic editorial work with The Metho lishing House? By qualified we person

1) with a Christian commitment;
2) with a good knowledge of The Church, and preferably with exp a Local Church;
3) who has done graduate work in and/or English and in religious theology, or Bible;
4) who has had some experience in writing and editing; and
5) who would want to work in Nash full-time, permanent basis.

Should you know of such a perso you please tell him about our r have him write to the

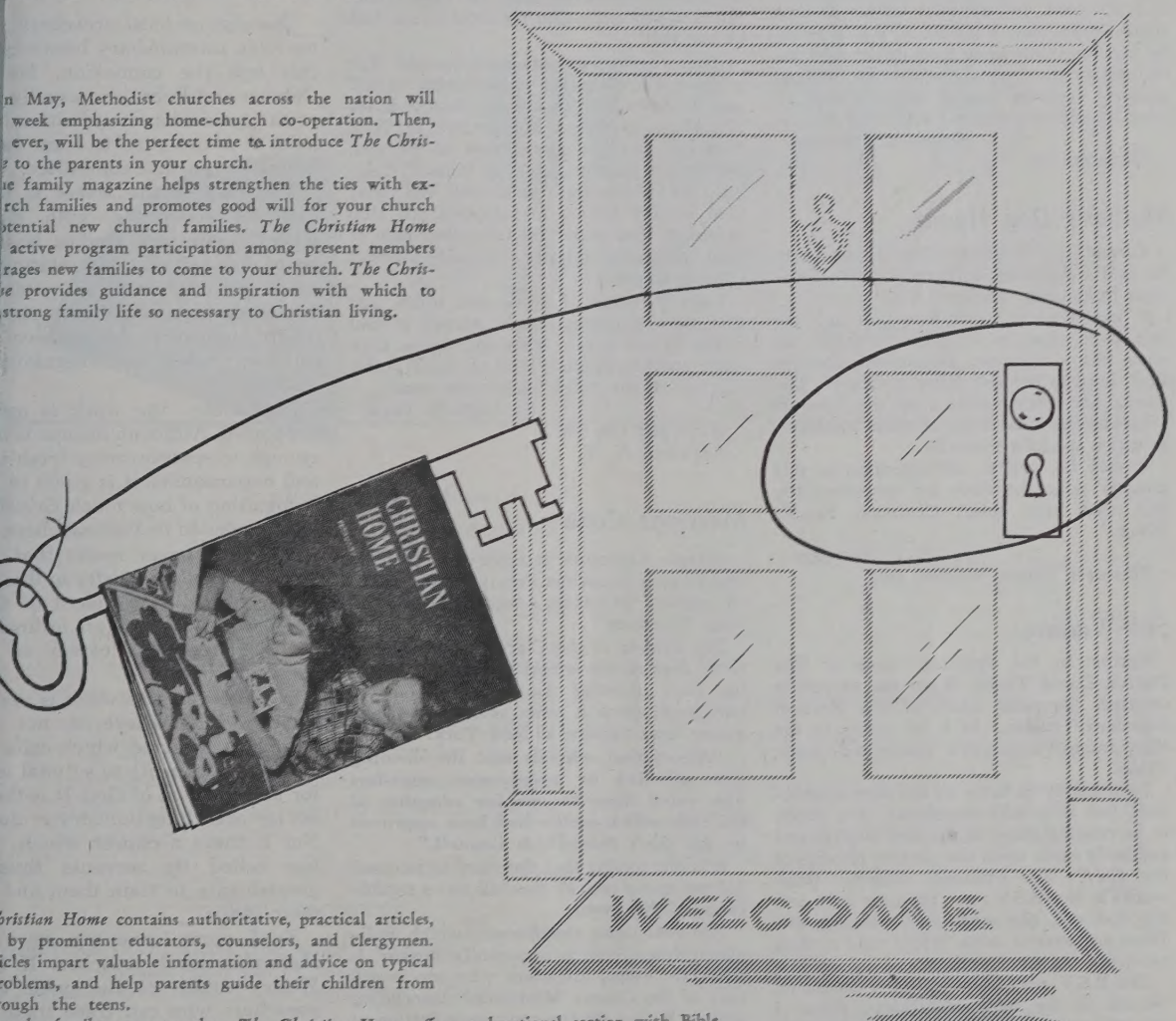
Personnel & Public Relations D
THE METHODIST PUBLISHING
810 Broadway Nashville 2, T

THE CHRISTIAN HOME . . .

r *key* to the homes in your community

THIS FINE FAMILY MAGAZINE STRENGTHEN
BOND BETWEEN CHURCH AND HOME DURING
ONAL FAMILY WEEK, MAY 1-8.

n May, Methodist churches across the nation will
week emphasizing home-church co-operation. Then,
ever, will be the perfect time to introduce *The Chris-*
to the parents in your church.
ie family magazine helps strengthen the ties with ex-
rch families and promotes good will for your church
otential new church families. *The Christian Home*
active program participation among present members
rages new families to come to your church. *The Chris-*
ie provides guidance and inspiration with which to
strong family life so necessary to Christian living.



ristian Home contains authoritative, practical articles,
by prominent educators, counselors, and clergymen.
icles impart valuable information and advice on typical
roblems, and help parents guide their children from
ough the teens.
p the family grow together, *The Christian Home* offers a devotional section with Bible
inspiring poetry, graces, and songs for family worship every day of the month. The valuable
ide for Parents is based on timely articles in each issue.
ristian Home brings good, wholesome entertainment into the home with its short stories,
zzles, and recreation plans. This colorful 64-page magazine belongs in every Christian home.

ity, to churches ..... *45¢ per quarter*
al subscription to home address ..... *$2.00 per year*

The Methodist Publishing House

Please order from House serving you

BALTIMORE 3 CHICAGO 11 CINCINNATI 2 DALLAS 1 DETROIT 1 KANSAS CITY 6
NASHVILLE 2 NEW YORK 11 PITTSBURGH 30 PORTLAND 5 RICHMOND 16 SAN FRANCISCO 2

Since 1789

Your Right to Say It

[*Continued from page 1*]

month's issue [Feb.] of THE PASTOR can be corrected.

In a footnote to an article "The Pastor and the Psychiatrist" by Chaplain Thomas Klink, it was noted that information in regard to summer schools of pastoral care can be obtained from James H. Burns at the Institute for Pastoral Care in Boston.

I think it would have been more adequate to include also the name and address of the Council for Clinical Training which is printed on the enclosed leaflet [2 East 103rd Street, New York 29, N. Y.]. It would be my hope that some further detailed information about opportunities for clinical pastoral training would be published in your magazine sometime in the future. . . .

HOMER L. JERNIGAN

Staunton, Va.

Mother's Day Hymn

EDITOR: . . . While writing, a word may be said concerning a hymn in our Methodist hymnal for Mother's Day.

It has been my privilege now for the last seven years to sit in the pew, but not once has a minister announced number 426, "Lord of life and King of Glory." The words are very fitting and the tune is singable; the same tune [SICILIAN MARINERS' HYMN] is used for hymn 26.

It may be well to call attention to this number near the time for observing the day that now opens Christian Family Week.

G. F. HUBBARTT

Memorial Home, Warren, Ind.

Still Waiting

EDITOR: In the February issue of THE PASTOR, David Wesley Soper has an article entitled, "Another Look at the Revised Standard Version." In it he refers to the King James Version as a "horse-and-buggy Bible."

I am highly in favor of the new translation, but it is still something of a shock to be reading along in modern English and suddenly come upon the ancient phrases of the K.J.V. For example, consider these words in the R.S.V.: . . . *thou art with me; thy rod and thy staff, they comfort me. Thou preparest a table before me . . . thou anointest my head with oil. . . .*

The R.S.V. may be new, but it travels on wheels of the horse-and-buggy Bible. I am still waiting for someone who has the courage to put the whole Bible in modern speech in an authorized translation.

A. D. HOLTRY

First Methodist Church
Holstein, Iowa

Is This Better?

EDITOR: I can remain largely silent on the issue of praising or criticizing Norman Vincent Peale's humanism because I think that it is a relatively petty issue for a controversy among Methodists.

However, my silence must come to an end when I read an article such as "Moving Into an Age of Peace" [Jan., p. 12], written by a Methodist, [secretary] of one of our general boards. Following is a quotation from Charles F. Boss, Jr., summarizing the basis of his program for peace:

"Man must have more than a vision of disarmament; man must put away his fears and combine his efforts through faith in himself, his international neighbors, and the United Nations in setting up an international authority and control which will make disarmament a fact. Man has the intelligence to forge his weapons into tools. He has the capacity vastly to expand the limits of production for peaceful living. Has he the will?"

After reading this article, I wonder if it is more Christian for a Methodist to tell man to have faith in himself than it is for Mr. Peale to do so. My answer is "No." Man has amply demonstrated in the past the lack of resources within himself. Telling him to have faith in himself and other men is like telling an alcoholic to stop drinking. You must first tell either man of help available outside himself—through God in Christ.

I am in favor of peace and think that Christian ministers should preach it. But if the above is our basis for peace, then any structure which is built on it will suffer the fate of the house built upon sand.

JOHN W. GROB

Methodist Church
Ashokan, N. Y.

Marriage Code

EDITOR: Reference is made to a story in THE PASTOR magazine, February, 1955, page 13, entitled "Ministers Adopt Code on Marriage Practices."

The officers of the Clark County Ministerial Association would be grateful to you for your printing the following deleted paragraph from a news release by Religious News Service in New York:

"Association officials said the meeting was attended by twenty-nine ministers who voted three to one for adoption of the code which earlier had been approved by the city's Inter-Faith Council."

It is our feeling that the story as released did not quite convey the full news significance of this event.

The real news significance, which Religious News Service apparently missed, is that Las Vegas ministers who are members of the County Ministerial Association will no longer aid the commercialization of matrimony by visiting the commercial wedding chapels which are so numerous in this fast growing city of 54,000 population, host to a monthly tourist traffic of one million persons monthly.

DONALD R. O'CONNOR, First Methodist Church, President

WALTER BISHOP, First Baptist Church, Vice President

WILLIAM ARBAUGH, United Lutheran Church, Secretary-Treasurer

Clark County Ministerial Association
Las Vegas, Nevada

From a British Pa

[*Continued from page 1*]

discussion, and instruction—"H we further prepare ourselves prove our preaching, that 'our may come to our hearers 'not only, but also in power and in t Spirit?' " and "What is the stat Work of God in this circuit s the work of the Local Preach relation thereto?"

An Intermediary

The district local preachers' c tee is an intermediary between cuit and the connexion. Mee October and February, usually j er the connexional committee h held, it hears reports from its sentatives on that committee.

The hub of the wheel is th nexional committee, with its wheel" being the studies boar here that all matters relating work and training of the preach considered, where policy is shap where, subject to the approval ference, rules and regulatio drawn up.

Financially, the work is qui supported. Although income is n enough to sponsor many fresh v and experiments, it is given in recognition of how much Britis odism owes to its lay preachers.

We must never forget that not a Methodist minister in this today, from the president of t ference to the youngest ordina did not begin his career as preacher.

We feel that this work is ver worth while. There is not church in the land which calls men (and women) to so vital a for the kingdom of God. It is th est lay preaching ministry in th Nor is there a church which, has called its servants thus greater care to train them and their status.

So I must leave my story Methodist local preacher. If Wesley could see the noble preachers who can trace their to a certain Thomas Maxwel she encouraged to "exhort," sh not but marvel at "what G wrought!"

RELIGIOUS
LIBRARIE
PURCHASED
Baker Book House - Grand Rapids 6,
Dept. TP

Spring, 1955

RELIGION IN LIFE

Reg. U. S. Pat. Off.

A Christian Quarterly

OF OPINION AND DISCUSSION

"LIBERTY OF THOUGHT IS THE LIFE OF THE SOUL."
—VOLTAIRE

Preserving "liberty of thought," while offering a means for its expression, is one of the main objectives of *Religion in Life*.

The Spring, 1955 issue presents the views of men from seven different denominations and three different races! These men speak their minds on topics ranging from modern novelists to church unity, from vocations to total abstinence. Here every reader can explore the thinking of some of the outstanding minds of our day on current issues in religion and in life.

You owe it to yourself and to your responsibilities to consider the ideas of other thinking men of your day. You will find the Spring issue of *Religion in Life* a memorable experience in "liberty of thought."

PUBLISHED BY ABINGDON PRESS

Don't miss the Spring issue! Subscribe now to *Religion in Life*. The coupon below will bring your first issue. Pay later on receipt of our invoice—or send check now if you prefer. BUT SEND THE COUPON NOW!

THE CONTENTS

The One Church and Our Many Churches
Toward What Sort of Union?
THEODORE O. WEDEL, T. A. KANTONEN, C. C. MORRISON

Unity and Ministry ..... DAVID C. LUSK
Religion Among the Novelists ..... JOHN J. BUNTING, JR.
The Lay Christian and His Vocation .. DWIGHT W. HARWELL
The Christian and the Liquor Problem OSCAR F. GREEN
John Wesley and His Preachers ..... DOUGLAS R. CHANDLER
The Danger of Preaching ..... PHILIP SHEN
Time and the Christian ..... WINSTON L. KING
Evangelical Christianity and Social Concern
D. IVAN DYKSTRA
The Olney Hymns ..... JOHN H. JOHANSEN
The Christian Message and Mythology JOHN ROBERT VAN PELT
Book Reviews

Religion in Life
810 Broadway, Nashville 2, Tennessee

Please enter my subscription to *Religion in Life* for _____ years, at $4 per year, beginning with the Spring, 1955 issue. (Postage free in the United States and its Possessions; to Canada, 18¢ per year additional; other countries, 30¢ per year additional.)

NAME _____

ADDRESS _____

POST OFFICE _____ ZONE ____

STATE _____ ENCLOSED $ _____

Mediator

Jesus Christ has been the center of the Christian religion for two thousand years: not His teaching, but He Himself as the Lord is the heart of historic Christianity. Unquestionably, it is true that what records we have portray Him as a supreme religious teacher, although His knowledge in many secular fields must obviously have been defective; certainly His character is shown as a perfect standard. And yet His real importance is that He conveys the divine life to men in a way hitherto and elsewhere unprecedented in human history.

—W. Norman Pittenger, in *Theology and Reality*, Essays in Restatement (Seabury Press)

Used by permission

REV W I THOMPSON 1-57
3410 CHAMBERLAYNE AVE